

REPORT

ON A SECOND VISIT TO

China, Japan and Korea

1909

WITH A DISCUSSION OF SOME PROBLEMS OF
MISSION WORK

BY

ARTHUR JUDSON BROWN

Secretary of the Board

To the Board and the Mission
Church in the

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The Board of Foreign Missions
Of the Presbyterian Church in the U. S. A.
156 Fifth Ave., New York

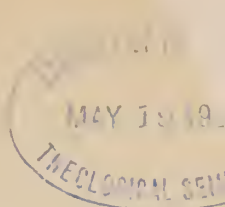


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REPORT

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BY

ARTHUR JUDSON BROWN

Secretary of the Board

I present herewith to the Board and the Missions a report on my second visit to China, Japan and Korea, in accordance with the Board's action of March 1st, 1909, as follows:

"Secretary Arthur J. Brown was appointed to represent the Board at the Quarter Centennial of Protestant Missions in Korea next September, under the offer of Mr. Lewis H. Severance to pay the expenses involved, referred to in the Board's action of Nov. 16th, 1908. In view of the importance of the questions that are pending, not only in Korea but in Japan and China, and the fact that Dr. Brown can visit these countries in connection with his Korea tour, the Board instructed him to plan for two weeks in Japan, four weeks in Korea, and four weeks in China, making a total absence from New York of about four and a half months. While leaving Dr. Brown large discretion as to the way in which he can spend his time to the best advantage, the Board suggested that in Japan emphasis be placed upon a conference with representatives of both the East and West Japan Missions at Karuizawa, and with the leaders of the Japanese churches at Tokyo; that in Korea, while brief stops be made at other stations that are on or near the railroad, emphasis be given to conferences at Seoul and Pyeng Yang; and that in China emphasis should be placed upon a joint conference of the East and West Shantung Missions at such point as may be mutually agreed upon, a conference with the North China Mission in Peking, and that a conference be held at Shanghai with all the members of the Central China Mission who may be conveniently available, and that the Hanan, Hunan, South China and Kiang-an Missions be requested to appoint two delegates each to this conference; the necessary expenses of such delegates to be met by the Board unless the Missions can provide them under their appropriations."

The Korea Missions afterwards abandoned the plan for a united observance of the quarter centennial of their work; but the Board felt that the main reasons for a secretarial visit to

the Far East were independent of this change and the tour was therefore carried out as planned.

The kindness of Mr. Severance in providing for the expenses of my journey, including the conferences and related official duties, was generously supplemented by a personal gift from Mr. and Mrs. John S. Kennedy in order that Mrs. Brown might accompany me. It was a deep sorrow to learn near the conclusion of the trip that Mr. Kennedy had passed away. It would not be proper for me in this report to attempt to state all that the loss of such a man means to the Church at large or to those of us who were close to him in the circle of intimate friendship. He was a man of remarkable ability and force of character, a Christian of eminent faith and consecration, and a philanthropist of world-wide vision. His bequests inaugurate a new era in giving, not only by their princely munificence but by their freedom from all personal conditions. Mr. Kennedy, realizing that he had not had opportunity personally to visit and study all our work on the field, was wise enough and great enough to leave to the expert and responsible administrators of the enterprise which he aided the decision as to how his money could be used to the best advantage.

THE JOURNEY.

We left New York July 27th, proceeding by rail to San Francisco and thence by steamer to Japan, arriving at Yokohama August 22nd. We spent fifteen days in Japan. As the country is not large and as the railway service is excellent, considerable ground was covered within this period. We went directly to Karuizawa, where the East and West Japan Missions had arranged to hold their annual meetings and where we also found The Council of Missions Co-operating with the Church of Christ. Many missionaries of other Societies were also present, as Karuizawa is a mountain summer resort to which large numbers of missionaries go for their vacations. There was said to be a missionary community of 800 at the time we were there. Three full days, and I might almost add nights, were devoted to conferences with the Council of Missions, our own East and West Japan Missions and representative missionaries of other communions.

Leaving Karuizawa, we stopped for a day at Nikko to see the temples and shrines which are so characteristic of Japan, and then we visited in turn Tokyo, Tsu, Yamada, Kyoto and Osaka. A day in Tokyo was devoted to a conference with Japanese leaders of the Church of Christ in eastern Japan, and another day in Osaka to a conference with Japanese leaders of western Japan. I secured valuable information on many questions at these conferences. Our fifteen days in Japan ended at Shimono-seki, where we took the steamer across the Korea Strait and arrived at Fusan, Korea, September 6th.

We spent twenty-five days in Korea, travelling the entire length of the country from Fusan to Wi-ju, and visiting all the stations of the Mission except Kang Kai, which is so far from the railway that nearly a month would have been required for a visit. The Korea Mission and the General Council representing the four Presbyterian bodies operating in Korea were assembled at Pyeng Yang, and several days were spent in conferences with these important bodies. Conferences were also held with the missionaries of the various stations, as we visited them after the adjournment of the Mission meeting, and at each place we also met the Korean Christians and their leaders.

October 1st, we arrived at An-tung on the Yalu River, and took the light, narrow gauge railway, built by the Japanese during the Russia-Japan War, to Mukden. This journey of 188 miles occupied two days, as the road was poorly and hastily constructed during the war and the trains make only about seven or eight miles an hour and stop for the night at a half-way station. In spite of the discomforts of the trip, the jour-

ney was an interesting one, not only because of its scenic beauties, but because the line follows for a considerable part of the way the route of Russian retreat and Japanese advance. A brief visit to the Scotch-Irish Presbyterian Stations at Mukden, the ancient capital of Manchuria, was followed by visits to our recently established stations at Dalny, now known as Dairen, and Port Arthur, where we conferred with the missionaries regarding the problems of our mission work and opportunity among the Japanese in lower Manchuria.

We then travelled by railway via New Chwang to Peking, where conferences were held with the North China Mission and with representative leaders of the Chinese Churches. Then we visited the other two stations of our North China Mission, Paoting-fu and Shunte-fu, proceeding south by rail to Hankow, where we were most hospitably received by the missionaries of that great center of population and influence. Hankow is the heart of middle China and my regret that we have no station there is mitigated by the knowledge that the cause of Christ is ably represented by a splendid body of missionaries of several other Societies, British and American.

A delightful ride of a day and two nights down the Yangtze River in a comfortable steamer brought us to Nanking. The new and well equipped railway from Nanking to Shanghai runs via Soochow, so that after our visit to the excellent mission work in the former capital and now vice-regal city, we were able to reach Soochow in five and a half hours. When we resumed our journey, two and a quarter hours brought us to Shanghai, where eight days were spent, chiefly in conferences with the large number of missionaries and Chinese ministers and elders. The Central China Mission was, of course, present in force, and there were also delegates from the Kiang-an, Hunan, Hainan and South China Missions, making this conference a broadly representative one. The conference with the Chinese leaders was also largely attended.

From Shanghai we proceeded by steamer to Tsing-tau, a stormy trip lengthening the usual voyage of thirty-two hours to forty-six. Two weeks were spent in the great Province of Shantung, half of this time being devoted to conferences with the East and West Shantung Missions and the Chinese leaders assembled at Wei-hsien, our largest station in China and the seat of the Arts College of the Shantung Christian University. Then we visited the union Theological College and Normal School of the Shantung Christian University at the English Baptist Station of Tsing-chou-fu. After this we went on to Tsinan-fu, the capital of this populous and influential Province, where the joint work of Presbyterians and English Baptists pre-

sents features of extraordinary interest. It seemed strange to return from Tsinan-fu to Tsing-tau in one day in a comfortable railway car and to eat an excellent beefsteak dinner cooked on the train and served in our compartment, when only eight years before, I had plodded for ten days in a mule-litter to cover the same distance.

Tsing-tau has become one of the handsomest modern cities in the Far East, and our station is developing a good work. Twenty hours by steamer should have landed us at Chefoo, but one of the sudden gales, for which these seas are notorious, sprung up. Our steamer anchored a mile out in the open roadstead, and we were lowered by ropes into the small, flat-bottomed sculling boats called sampans, which rose and fell fifteen to twenty feet and pitched and rolled and slammed against one another and the steamer's side in a most interesting way. However, we finally got ashore without mishap, and were amazed at the growth of the city since our former visit.

From Chefoo, twenty-three hours over a smooth sea brought us to the famous, or infamous, Taku Bar, where we lay twelve hours lightering our load and waiting for high tide, so that it was one o'clock the next day when we reached Tien-tsin. Train connections enabled us to spend another day with our missionaries in Peking before starting for home. Leaving the capital Monday at 7:20 P. M., and changing cars at Mukden, Changchun and Harbin in Manchuria and at Irkutsk in Siberia, we arrived in Moscow the second Friday morning. The journey through Siberia, Russia and Germany, while extremely interesting to us and abounding in impressions of which I may write separately, was uneventful from the view-point of this report, and we reached New York December 21st, after an absence of five months lacking six days.

The fact that such a trip around the world, with fifteen days in Japan, twenty-five in Korea and fifty-six in China, was possible within the limits of a five months' absence from New York is a striking illustration of modern facilities for travel; and it appears almost startling when we remember that missionaries in China who are now living, like the Rev. Dr. Hunter Corbett, were a longer time in reaching their fields a generation ago than we spent on our entire journey. Their hardships in wretchedly uncomfortable sailing vessels were great, but ours were not worth mentioning. The most trying experience of the entire world circuit was caused by the sultry July heat in travelling from New York to San Francisco. The strain of the trip was due to the conferences, addresses and other work which I had to do, rather than to anything incident to the tour itself. We returned with abundant reason for-gratitude to God who

watched over us on our journeyings, so that we suffered neither illness nor accident. We only regret that the necessary limits of the tour made it impracticable to visit again the other Missions in Asia which were included in our longer tour in 1901 and 1902.

SCOPE AND METHOD OF INQUIRY.

The modern foreign missionary enterprise is highly complex. It includes not only the immediate proclamation of the Gospel, but all the varied forms of work which are involved in the establishment and development of a Christian Church and the practical outworkings of the Gospel in human society. It is trite to say that our work is conducted along four lines, evangelistic, educational, medical and literary; but each of these represents many kinds of effort and institutions of different kinds. Moreover, the foreign missionary enterprise is affected by the political, social and intellectual changes which are taking place in the Far East and it is in turn influencing those changes. Indeed, this enterprise has been one of the potent factors in creating the extraordinary situation which exists today. No one can understand modern Missions without understanding, to some extent at least, the peoples among whom missionary work is conducted—their traditions, social customs, religious beliefs, the attitude of officials, the new forces which are operating upon them, and the wide variety of problems and relations which are involved. An undertaking which proposes to reconstruct the character of enormous and alien populations, and which involves the transformation of society and a new direction of human life inevitably raises problems more profound and complicated than any other known to man.

Accordingly, I sought information not only from missionaries of our own and other Boards, but from native Christians, consuls, business men, officials, educators, and in general from anyone and everyone whom I could meet. These interviews were with men of all classes and conditions, from Prince Ito of Japan, and my long interview with him in Tokyo was probably one of the last interviews he had with a foreigner before his lamented assassination, down through officials of various grades—governors, commissioners, army officers, teachers, residents, to common peasants.

The following considerations were emphasized at all of the conferences:

First. That I came not as a teacher but as a student. I admitted that I had some opinions on assorted subjects; but that my object in visiting Asia was not to promulgate them, but

rather to ascertain the opinions of those who are on the field, mindful of Bacon's aphorism: "He that questioneth much shall learn much."

Second. That all the policies and methods of the Board are subject to change, if conditions render change advisable. The work is not conducted in the interest of Manual regulations, but Manual regulations are in the interests of the work. When the Board makes a ruling, it is because the information before it at the time leads it to believe that a certain decision is the wisest one; but if later information shows that a different course is advisable, the Board will unhesitatingly modify or reverse its former action.

Third. That I desired discussion of the large and permanent aspects of the work as distinguished from the small and temporary ones. Particular questions of detail could be handled by correspondence, but questions of policy needed careful and united study. I urged that we face the basal questions of policies, methods and conditions, frankly note defects and failures both in the Board and in the Missions, and consider what improvements might be made. I wished to confer also about the anxious problems resulting from the growing Asiatic spirit of self-consciousness and independence and the vast intellectual, social, commercial and political changes which are so swiftly taking place. This is a period of transition. What does it involve? Are we meeting it wisely? What should the missionaries do? What should the Board and the Home Church do? Surely Christ's question: "Can ye not discern the signs of the time?" was never more pertinent and peremptory.

While there were some questions which should be discussed by ourselves as Presbyterians, there were others, including some of the larger ones, which are common to the work of all evangelical bodies. I coveted the broader outlook and the ampler wisdom which would be afforded by a general assemblage of men and women of different churches and nationalities. I therefore asked for union conferences to which missionaries of all communions might be invited. Questions of comity and co-operation are assuming larger proportions both at home and abroad. Foreign missionary workers are leading in the effort to bring the people of God together, and I was eager to get into closer touch with movements which command my strong sympathies and hearty support.

Many missionaries suggested that I give them some idea in advance of the topics which I desired to have discussed in the conferences. I recognized the reasonableness of this suggestion and drew up the following rough outline of questions upon which I sought opinions:

I. THE NATIVE CHURCH.

1. What is your opinion as to the fitness of the Native Church for a larger measure of self-government?

2. What steps ought to be taken to develop more fully the qualities which are essential to proper self-government?

3. Do our present methods give sufficient scope to the Native Church?

4. Are our present methods likely to attract a high class of natives to enter the ministry?

5. Is your aim to establish a self-supporting, self-propagating and self-governing Native Church really dominating your policy and methods?

6. Are you working harmoniously with the Native Church?

7. To what extent are you teaching the Native Church the distinctive tenets of Presbyterianism as distinguished from those tenets which are the common belief of evangelical Christians?

8. Are our Western creeds and forms of government the best for the Native Church?

9. What are the essential elements of a creed and policy which the Native Church shows signs of emphasizing?

10. Should the direct giving of the Gospel to the unevan-
gelized be more largely done by native Christians so that missionaries shall more and more become organizers and trainers of native evangelists and other leaders?

11. Should missionaries be members of the Native Church and its judicatories and should native leaders be members of the Mission?

II. THE MISSION.

1. Is the present Mission organization sufficiently effective?

2. How is the plan of an Executive Committee working and is any development of the plan advisable?

3. Is it desirable to set apart an experienced member of the Mission as Chairman of the Mission Executive Committee, free him from local station work and charge him with such general duties for the whole mission as may be assigned him.

4. Where do you most need more money?

(a) Salaries, (b) children's allowances, (c) home allowances, (d) property, (e) reinforcements, (f) current work.

5. Would you prefer a system of graded salaries for missionaries, i. e., a minimum salary for the first term, a larger salary for the second term, and a maximum salary for the third and subsequent terms?

6. Has the Mission any definite policy and method for securing a more adequate supply of native ministers, evangelists and teachers? Are our schools sufficiently emphasizing this need, and are they succeeding?

7. What is your policy regarding the employment of non-Christian teachers in mission schools? How many such teachers are you employing?

8. What specific rules have you regarding the relation of missionaries to consular and diplomatic officials and interference of missionaries in native courts in behalf of native Christians?

9. What specific regulations have you regarding:

(a) Fees in hospitals and dispensaries?

(b) Tuition or other fees in schools?

(c) Grants in aid to native congregations?

10. Can you improve your annual and statistical reports and quarterly letters so that they will be more helpful to the Board in increasing the interest of the home Church?

11. How can the Missions co-operate more effectively with the increasing numbers of ministers and laymen who are visiting the foreign field?

III. THE BOARD.

1. Is the present policy too paternal?

2. What classes of questions should the Mission settle for themselves which they now refer to the Board?

3. Shall the Board rescind the first section of Paragraph 49 of the Manual, reduce the regular appropriations at the beginning of the fiscal year to a sum equal to estimated undesigned gifts, and then appropriate special object gifts as extras as the Board receives them?

4. Should the Board, if able to do so, send out large reinforcements, or should it send a comparatively small number of picked men and women?

5. Should reinforcements be sent when the money is not in sight for houses and for the advanced work which the new missionaries would represent?

6. What have you to suggest to the Board regarding the training of candidates for missionary appointment and the conferences which the Board holds with newly appointed missionaries?

7. What are the defects in the Board's policy and methods, apart from those involved in preceding questions, and what improvements do you suggest?

IV. UNION AND COMITY.

1. What plans for closer federation are in progress?
2. How can comity and co-operation be more effectively promoted so that duplication may be avoided and men and money used to the best advantage?
3. How is union in educational, medical and literary work progressing?
4. Should there be union schools for the education of the children of missionaries, and if so, where, how conducted, and how supported?
5. Should hostels for women students be established at the large educational centres?

V. OTHER QUESTIONS.

1. How is your work being affected by the rapidly changing social, political, commercial and intellectual conditions in Asia and the growing spirit of Asiatic independence and self-consciousness?
2. What is the solution of the problem of the increased cost of living both at home and abroad?
3. Can the medical work be more largely supported locally, not only by the fees of patients but by contributions of people of the city in which the work is situated, so as to liberate present appropriations for other work?
4. Should larger effort be made to endow our institutions for higher education, so as to liberate the appropriations now made for them for other work and at the same time give these institutions a more adequate and stable support?
5. What suggestions have you to make as to the service which the World Missionary Conference at Edinburgh can render the work on the field?
6. Do you desire any changes in the furlough and term of service regulations?
7. What is the duty of the missionary enterprise regarding the application of the Gospel of Christ to social conditions?
8. Should such application be made by the Church itself as an integral part of its duty and work, or should it be made by societies separately organized?
9. How far can the undenominational and interdenominational agencies of Europe and America be helpful by organizing auxiliaries in Asia?
10. Are the spiritual character and objects of mission work kept sufficiently in mind?
11. Do the spirit of prayer, of brotherly love and of humble and trustful reliance upon God, and the presence and guidance of Christ sufficiently characterize our work?

12. What is there that hinders a larger manifestation of the power of God in our work?

We did not attempt to cover every one of these questions in each conference. Selections were made, usually by a committee of missionaries who often added questions on special topics which they wished to have discussed. Experienced missionaries were chosen to preside over the conferences with missionaries, and native Christian leaders to preside over the conferences with the native ministers and elders. These conferences, carefully planned and wisely conducted by the devoted workers on the field, pervaded by the spirit of humble reliance upon God, and marked by a willingness to put aside pride of position and prejudice of will and to receive what God might reveal to us, did much to clarify our ideas, to fix more firmly in our minds the great aims which we are seeking to attain, and to help to improve the methods by which we seek them. It is of the utmost importance that the Board, the Missions and the Native Church should understand one another and work to a common end, and how can we do this unless we take counsel together, have the mind of Christ, and are obedient to His leadership?

The opportunity which these conferences afforded the missionaries and the native pastors and elders for a free expression of their views was very valuable to me. The information that I gathered from the discussion of these and other questions was abundant; far more abundant, indeed, than it will be possible for me to indicate within the limits of this report. Adequate treatment of some of the subjects would require lengthy monographs.

It should be borne in mind that this Report is intended for the Board and the Missions, and not for the general public. It would be impracticable to include here all the material that I gathered, or to discuss all the questions which the Far East presents today. Accounts of mission work are presented with fullness of detail in other publications which are easily accessible. Much that I have to say on many phases of the Far Eastern situation in its political, intellectual, economic and religious aspects, I hope to put in a revised and enlarged edition of my book on China ("New Forces in Old China") and in a new volume which I am preparing on Korea and Japan. The present Report therefore deals chiefly and in rather a tentative way with problems and phases of the situation which more immediately affect our missionary work and relationships, and the absence of fuller discussions of certain interesting and important topics should not lead the reader to feel that they have been overlooked. Nor should any conclusions on the subjects which I do discuss be understood as committing either the Board or

the Missions. My report is to them, and it states my own interpretation of what I saw and heard and my judgment thereon. The Board will not see it until it is in print.

I may only add that it appears wise to omit from this printed report many questions of detail which relate to special needs and difficulties in particular stations. Much time was necessarily devoted to questions of this sort; but some of them are confidential in character, and as far as they require consideration by the Board they may be more wisely handled separately in connection with the regular meetings of the Board. I have already made some recommendations regarding property and reinforcements in various places, and intend to make others from time to time.

FUNDAMENTAL DISTINCTIONS.

The dominant problems of Japan, Korea and China differ widely. There are, of course, many things in common in these lands. Missionaries of the same ability and devotion are preaching the Gospel, conducting schools and hospitals, planting churches, training native workers, and faithfully discharging the other duties incident to foreign missionary work. There are some respects, too, in which the general transformation that is taking place in the Far East raises questions of common character which affect all our stations. Nevertheless, there are certain psychological distinctions which must be borne in mind if the local problems of these three countries are to be rightly understood.

The key idea of Japan is solidarity. The individual is nothing; the nation is everything. The Japanese people move as a unit in politics, in war, in commerce and in the activities of their daily lives. Baron Kikuchi, President of the Imperial University at Kyoto, in a recent address emphasized the unity of the nation through a traditional succession of twenty-five unbroken centuries of a single dynasty in relation to a people who regard it with profound veneration. No one can understand the Japanese who does not perceive this remarkable oneness. No one can really influence them who fails to recognize this historic relation of modern Japan to ancestral Japan, the relation of the ancestors of the people to the ancestors of the Imperial House. It is not simply the relation of present Japan to its ancestors, but of many centuries of Japanese to many centuries of Imperial Rulers. It is the solidarity of a nation persisting through the ages, a solemn, mystical and yet tremendously real and vital fact. What we do in Japan we must do without cutting the roots of this relationship to the mighty past. The submergence of the individual in the mass, the knitting of

the entire body of the people into one communalistic system, has no parallel in history unless it be among the ancient Peruvians. This may be partly due to the fact that feudalism continued in Japan until a later period than in any other nation, having been abolished indeed only a few decades ago. But while feudalism has disappeared as a political system, it has really been merged into the larger and more absolute feudalism of the State, one vast system having taken the place of several smaller ones.

The key idea of China is just the opposite of this; it is individualism. There is a conspicuous absence of centralization. The Emperor is traditionally venerated as the Son of Heaven; but the people regard him as an alien Manchu and they chafe under his rule. The nation is honey-combed with anti-dynastic societies which are continually plotting the overthrow of the Manchus and the re-establishment of a Chinese dynasty. This individualism extends to local affairs. It is a general rule that Chinese officials shall not hold office in their home cities and that they shall be shifted every few years. The result is that the average official is a stranger to the people whom he rules. They care nothing for him, knowing that his stay will be brief, that he will get all he can out of them, and then go somewhere else. Thus there is none of that sense of national unity which is so evident in Japan. The people of the South know little and care less about the people of the North. The inhabitants of Szechuan are almost as far removed in sympathy from those of Fuh-kien as Russians from British. If a war breaks out, the nation as a whole is indifferent; it is simply a matter for the Peking officials and the governors of the Provinces attacked. Probably many of the Chinese people never knew that there was a war between China and Japan in 1894, and those who did know cared little more than if the war had been between Germany and Japan. If a foreign Power were to obtain possession of a Japanese port, it would not be able to hire a coolie in all Japan to fortify it; but when the Germans seized Kiao-chou Bay, although the Province of Shantung was thrown into great alarm, the German Admiral had no difficulty in employing thousands of Chinese to make the German position impregnable against the Chinese. In like manner the Russians, when they took Port Arthur under an agreement which they extorted from the Chinese, found it easy to employ sixty thousand coolies to construct their defenses, while the foreign legations in Peking fortified themselves by the aid of Chinese laborers within rifle shot of the Imperial Palace. China is a loose aggregation of units rather than a solidified nation. The Governors and Viceroyes are virtually independent rulers who have their own mints, their own military force, and who do about as they please as

long as they send tribute to Peking. The Japanese Government directs its individual subjects and supports them in their enterprises; but the Government of China is less particular in this respect. It is every man for himself. Perhaps this is due in part to the density of population which makes the struggle for existence fiercer than anywhere else and develops a callous selfishness as well as a spirit of self-reliance. This individualism is one of the reasons why the present transformation in China is beset by such uncertainties. The new influences which are at work are affecting the essential genius of Chinese life. They are revolutionizing fundamental thoughts and relationships. Railways and telegraphs are making possible intercommunication and a knowledge of other parts of the Empire and are tending to develop a consciousness of unity which have never existed before. What the immediate result will be it is difficult to forecast.

The individualism of the Chinese, however, affords more hope for the ultimate outcome than in Japan. The reform now in progress in China is essentially a movement of the people. The Government is not leading it, is indeed far behind. A popular movement on so vast a scale will probably prove as irresistible as the similar movement was in Europe. It will mean that the new order, when once established, will be firmly based on the consent of the nation. In Japan, on the other hand, the Government is leading the reform, and the masses of the people are far in the rear. History shows that such a situation is not altogether reassuring. It is a great thing for new ideas to have the prestige of official leadership; but a great population of common people has an inertia which is hard to move, while the death of an Emperor or changes in the Cabinet might at any time result in an alteration of policy. The attitude of the present Government and the large number of men in the upper classes who have caught the spirit of the modern world encourage the hope that no reaction will set in; but if it ever should come, the solidarity of the nation will make it a serious matter.

The key idea of Korea is not so easily stated in one word. We might call it subjectivity. The people are less virile, less ambitious, less independent in spirit. They revere their Emperor in a general sort of way, but with little of that passionate devotion which characterizes the Japanese. Any Japanese will gladly give his life for his Emperor. Indeed he is eager to do so, and this is one reason why Japan is such a formidable military power. The entire nation fights, and fights to the death for the Emperor whom it loves and worships. Such a sentiment is utterly foreign to the Chinese mind. The Korean occu-

pies rather a middle position in this respect. Some Korean officials committed suicide when their Emperor was humiliated; but that spirit does not characterize the people as a whole. Even in the most patriotic Korean, the feeling is rather one of wounded national pride because a foreigner rules, than of special attachment to the Emperor. The Korean has so long been oppressed, he feels so helpless between the mighty nations about him, that he has settled into almost apathetic despair. The decisive methods of the Japanese are doing much to stir the Koreans out of this apathy, but it still prevails to a marked degree. The Korean temperament, too, is more emotional than that of the Japanese or Chinese. It is comparatively easy to reach his heart and to arouse his sympathies. This is one reason why Christianity has made more rapid progress in Korea than in either China or Japan. There is little of the virile ambition of the Japanese, little of the self-satisfied superiority of the Chinese. The influences that hold men back from the Gospel are far less strong in Korea than in China or Japan. It might reasonably be expected therefore that a given expenditure of money and a given force of missionaries would achieve results more quickly in Korea than among the neighboring nations. There are of course other and more important reasons for evangelistic success in Korea; but this temperamental condition is a differentiating factor.

National ambitions also differ. The desire of the Japanese is to be the leading Power in the Far East; the desire of the Chinese is to be let alone; the desire of the Koreans just now is for independence. It is pathetic to see them flock to the Salvation Army officers who have recently gone to Korea. They feel, in a half childish way, that the drums and fifes and military imagery mean something which will help them against the common enemy.

I am aware of the limitations of the distinctions which have been indicated. It would be easy to specify exceptions in each country, but I am now considering the peoples as a whole, and these fundamental distinctions run deep and affect many problems of mission work.

JAPAN.

THE PROBLEM OF MISSIONARY RELATIONSHIP TO AN IMPERIAL NATION AND A SELF-GOVERNING NATIVE CHURCH.

Japan is in some respects one of the most attractive countries in the world. One who has visited it can never forget the charm of its hospitality, the neatness of the homes and villages, and the courageous energy with which the people are grappling with their new and difficult problems. Evidences of the new life

which is stirring the nation are apparent on every hand. Tokyo, the intellectual and political centre of the nation, has become one of the influential cities of the world. Osaka is the centre of the new industrial Japan and there the commercial and manufacturing enterprises of the country may be seen on a large scale. The occasional traveler too often neglects this city, which is one of the most distinctive cities of modern Japan. Kyoto continues to be the artistic and Buddhistic heart of Japan. One does not expect to see much change in the sacred Shinto city of Yamada, or the shrines and temples of scenic and historic Nikko; but even there the traveler finds indications of progress. The new highway, three miles in length, connecting the two Shinto shrines at Yamada, is not surpassed by any road in Europe. Everywhere the traveler is charmed by the beauty of the scenery. There is no more attractive country in the world than this land of mountains and valleys, of streams and gardens. A journey through Japan is a succession of delights to the lover of nature, and even the humid heat of a Japanese August can be uncomplainingly borne when one can look upon scenes worth going far to see.

The contrast between the Japan of today and the Japan which I found nine years ago is not so immediately apparent as one might imagine. Visibly there is comparatively little change. The charm of Japanese scenery is still unmarred, save in a few places, by the crass materialism which in America lines our railways with huge signs advertising cathartics, bile beans, soothing syrup, and pink pills for pale people. Japanese architecture is the same, save that here and there a new public building is of foreign style. Increasing numbers of educated men wear European dress; but the native garments still predominate on the streets. The railway service is excellent; but the jinrickisha still awaits the traveler at every station, and the bare-legged runner swiftly draws him over the smooth streets and between the long rows of narrow shops with their picturesque signs. The visitor can easily find external signs of changing conditions if he looks for them; and in some instances they obtrude themselves. Nevertheless, Japan, to the eye, is still Japan—the most beautiful land of northern Asia.

But as one moves among the people, he becomes conscious of subtler changes. Nine years ago, I found a militant Japan. The people had not recovered from their rage and chagrin over Russia's seizure of Port Arthur and Manchuria, thus depriving them of the hard-won fruits of the China-Japan War of 1894. The nation was thinking of revenge. It realized too that Russian aggressions must result in war. It was therefore drilling soldiers, building warships and accumulating military stores.

The Japan of to-day is not less militant than the Japan of former years. It understands perfectly that the Russians will not permanently acquiesce in the stinging defeat which was inflicted upon them. The Japanese know that the Koreans hate them and that the Chinese are jealous of them. They know, too, that many foreigners throughout the Far East are suspicious of them. They discern, moreover, that the position which they have now won in the world in general and in the Far East in particular is one which can be held only by military force. The Japanese, therefore, are maintaining their army and navy at a high stage of efficiency. They do not need as large a standing army as some other nations, for in Japan practically every able-bodied man receives military training, and after his return to civil life, is amenable to his country's call at any time. One hears many stories to the effect that enormous stores of munitions of war are being accumulated. It is difficult to tell how far this is true; but no one doubts that the Japanese are keeping themselves in first-class military condition, just as the British, the Germans and the French are keeping themselves, and as a strong party wishes to keep the United States. All this is natural as conditions now are.

But Japan, while not less military, is more commercial than formerly. It understands that war is costly business. It spent \$585,000,000 in the Russia-Japan War, and the nation is staggering under the enormous debt of \$1,125,153,411, or \$21.50 per capita. People have to pay from twenty to thirty per cent. of their incomes for taxes and a Tokyo paper (the Kokumin Shimfun) says that "the heavy debts of Japan are more than the nation can endure." Japan realizes that its material resources are greatly inferior to those of most other first-class powers, and that the position and ambitions of the nation require wealth as well as an army and navy.

The Japanese cannot get this wealth by agriculture; for not only is Japan a comparatively small country territorially, but only about twelve per cent. of its area is easily susceptible of cultivation. It is a land of hills and mountains. The valleys are usually rich, but they are not extensive, and there are no vast stretches of rich prairie soil like those in Manchuria and the western part of the United States.

So the Japanese have entered upon a period of commercial and industrial development. They have studied to good effect the example of England and are trying to make themselves a manufacturing people. Trade is being fostered on a large scale. Factories, the best modern machinery, extensive shipping interests, and great business enterprises testify to the zeal with which the Japanese are entering the sphere of commercial activ-

ity. When one considers the contempt with which trade was regarded by feudal Japan only a few decades ago, he is amazed by the skill and persistence with which the new Japan is striving for the mastery in the markets of the world. It is not easy for the white races to compete with them. The Japanese already lead in the trade of the Pacific Ocean, and dominate that of Korea and Manchuria. They are competing with foreign and Chinese steamship lines on the Yang-tsze River to Hankow, planting their colonies in every port city of the Far East, and running their steamships to America, India and Australia.

The advantages of Japan in this commercial rivalry are short haul, cheap labor, control of transportation lines both by land and sea, and government subsidies. Several of the great enterprises of modern Japan are controlled either directly or indirectly by the Government. In some instances, the Government owns them outright; in other instances high officials and members of the Imperial family are heavy stockholders. The Financial and Economic Annual issued by the Government states that in 1905, out of a total of 4,783 miles, the State owned and operated 1,531 miles of railway. By the railway nationalization law and the railway purchase law, passed in March, 1906, the Government acquired ownership and control of all the lines in the country, with the exception of a few of relatively little importance. Its holdings now represent about ninety per cent. of the total mileage. Payment for the lines purchased is to be made by public loan bonds aggregating nearly \$250,000,000. The Japanese people are moving as a unit in the furtherance of their commercial ambitions. The business man does not have to fight alone for foreign trade, as the American tradesman must. He has the backing of the nation. Allied industries support him. Shipping companies give him every possible advantage. He is, to use an American term, a part of an immense "trust," only the trust is a government instead of a corporation.

I heard much criticism of Japanese commercial methods. European and American business men spoke with great bitterness of their unfairness. They alleged that Japanese firms obtain railway rebates; that transportation lines are so managed that Japanese firms have their freight promptly forwarded while foreign firms are subject to ruinous delays; that foreign labels and trade-marks are placed upon inferior goods, so that it is difficult to sell a genuine brand to an Asiatic, as the latter believes that he can get the same brand from a Japanese at a lower price. They also alleged that foreign traders in Manchuria are compelled to pay full duties upon all goods, but that the Japanese, through their absolute control of the only railway, are able to evade the customs. It was said that of twelve mil-

lion dollars' worth of Japanese goods which went into Dairen last year, only three million dollars' worth paid duty. For a long time, Japanese goods were poured into Manchuria at An-tung on the Yalu River. Then foreign Powers encouraged the Chinese to place an inspector of the Imperial Chinese Customs at An-tung. The Japanese could not oppose this, but they did their best to have a Japanese inspector chosen. An American in the Customs Service, however, was appointed. His experience in endeavoring to enforce the laws against the Japanese would make interesting reading, if it is ever published.

The rage and chagrin of European and American business men in the Far East can better be imagined than described. A disgusted foreigner declared to me that there is not a white man in the Far East, except those who are in the employ of the Japanese, who are friendly toward them, and that their dominant characteristics are "conceit and deceit." He denied not only the honesty but even the courage of the Japanese, insisting that the capture of Port Arthur was not due to the bravery of the assailants, but to the incompetence of the defenders. He said that the Russian soldiers were as heroic as any in the world; but that their officers were drunkards and debauchees, and that the War Department, which should have sustained them, was rotten with corruption. He stated that at the battle of Liao Yang, both Russian and Japanese Generals gave the order for retreat at about the same time, each feeling that the battle was lost; but that the Russian regiments received their order first, and that as the Japanese saw them retreat, they moved forward. He held that the anti-Japanese agitation in the public schools of San Francisco was secretly fomented and made an international incident by the Japanese themselves, in order to divert attention from what they were doing in Manchuria; and more to the same effect.

I have cited these opinions as they are illustrative of many that I heard in the Far East. I need hardly say that I regard them as unjust. Their very bitterness indicates the prejudice which gave some of them birth and added exaggeration to others.

Even if they are all true, the Japanese are simply doing what it is notorious that some American corporations have been doing for years. Rebates, adulteration, evasion of customs, short weight, unfair crushing of competitors, and kindred methods, are not so unfamiliar to Americans that they need lift hands of holy horror when they hear about them in Asia.*

The fact is that the white trader has had, until recently, his own way in the Far East. He has cajoled and bullied and

threatened and bribed the Asiatic to his heart's content and his pocket's enrichment. He has dominated the markets, charged what prices he pleased, and reaped enormous profits. When he has gotten into trouble with local authorities, he has called upon his Government to help him out of the scrape. The story of the dealing of western nations in Asia includes some of the most disgraceful incidents in history.

Now, for the first time, the white man finds himself face to face with an Asiatic who can beat him at his own game. The Japanese are commercially ambitious and want those rich markets for themselves. They are going after them and getting them. It is rather late in the day for white men to go into paroxysms of grief and indignation over commercial methods which they themselves have long practiced.

I do not mean to be understood as excusing such methods in the Japanese or anyone else. I am simply calling attention to the fact that the Japanese are a strong, alert, aggressive and ambitious people, who have precisely those ambitions for supremacy which characterize white men.

The Japanese are developing almost as much of a colonizing spirit as the Chinese. Like the latter, they are seeking distant lands, and like them, too, they are succeeding in them. The pressure of population in Japan has already been noted. The Empire had 37,017,362 inhabitants in 1883; 39,607,254 in 1888; 41,388,313 in 1893; 43,763,855 in 1898; 46,732,807 in 1903; 48,649,583 in 1906; and it now has 50,370,000 exclusive of Formosa and Korea. The cost of living is rising. The limit of soil productiveness has been reached and Japan has to import food for her people. Last year she purchased abroad 4,296,418 piculs of rice, chiefly from China, Siam and Burma, and 4,294,267 piculs of beans, the latter largely from Manchuria. She bought flour in the United States to make bread for her troops during the war, and her imports of this staple in the following year cost her \$1,819,166. It will readily be understood that possession of Formosa, Korea and Lower Manchuria and a strong navy mean the very life of the nation.

Japan's new and rapidly enlarging foreign trade also involves the residence in other lands of some of her subjects. I have referred elsewhere in this report to the large Japanese population in Korea, Manchuria and the ports of China. Everyone knows about the large Japanese population in Formosa and the Hawaiian Islands. The following figures regarding the Japanese population in the United States have been furnished me by the Japanese Consul General in New York:

Under the Consulate General at New York:	
(comprising the 17 States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, New Jersey, Connecticut, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida; District of Columbia.)	3,469
Under the Consulate at Chicago:	
(comprising the 20 States of Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kentucky, North Dakota, South Dakota, Nebraska, Kansas, Ohio, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Texas, Oklahoma and Indian Territory.)	2,334
Under the Consulate General at San Francisco:	
(comprising the four States of California, Colorado, Utah, Nevada, and two territories of New Mexico and Arizona)	44,883
Under the Consulate at Portland:	
(State of Oregon)	3,403
Under the Consulate at Seattle:	
(comprising the States of Montana, Wyoming, Idaho, Washington and Alaska)	17,633
Total	71,712

A discussion of the problem of Japanese emigration to the United States does not fall within the scope of this report. The agitation in California and the national complications that ensued are well known. Lest we be misled by the newspaper reports about the danger of having "great numbers of Japanese men sitting besides little American girls" in the schools of San Francisco, we may recall the results of inquiries by Mr. George Kennan, as published in the "Outlook" of June, 1907. He found that of 28,736 pupils in the public schools of San Francisco, only 93 were Japanese; that 28 of these were girls; that 34 of the boys were under fifteen years of age; that of the 31 over fifteen years, only two were as old as twenty, and that the average age of the rest was seventeen. All but six were in grades with Americans of the same age. The number of "Japanese men sitting beside little American girls" therefore consisted of just six youths under twenty, and these were divided among four schools—one in each of three schools and three in the other.

MISSIONS IN JAPAN.

The story of Protestant Missions in Japan is replete with interest. It is difficult to realize that it is only fifty years since the first missionary arrived in Japan, and that the pioneer missionary of our own Church, James C. Hepburn, LL.D., is still living. When he arrived in 1859, he was not permitted to preach; and the only opportunity that he could find to do anything, except literary work in his own study, was to teach English to a few boys whose fathers were desirous of having them learn the leading language of western nations.

Contrast with this humble beginning, and the equally humble beginnings of other missionaries of that day, the following facts stated by the Rev. Dr. Davis, of the American Board at the Semi-Centennial Celebration of Protestant Missions in Tokyo last October: "There are now nearly 600 organized churches in Japan. More than one-fourth are self-supporting. These churches have a membership exceeding 70,000. Last year the membership increased ten per cent. There are nearly 500 ordained Japanese workers, 600 unordained male workers, 200 Bible women, and nearly 100,000 scholars are taught in over 1,000 Sunday Schools. There are about 4,000 students in Christian boarding schools, and there are 100 Christian kindergartens and other day schools where 8,000 scholars are taught. About 400 students are trained in the theological schools, and 250 women in women Bible schools. Several of the larger churches have organized missionary societies which are extending the work in Japan and in Formosa, Korea, Manchuria and China. The Protestant Christians gave for Christian work last year nearly 300,000 Yen (\$150,000)."

At the same Conference, the Rev. Dr. Imbrie, of our East Japan Mission, made an address in which he said: "Fifty years ago, notice-boards were standing on the highways declaring Christianity a forbidden religion; today these same notice-boards are seen standing in the Museum in Tokyo as things of historical interest. Fifty years ago, religious liberty was a phrase not yet minted in Japan; today it is written in the Constitution of the nation. Less than fifty years ago, the Christian Scriptures could be printed only in secret; today Bible Societies scatter them far and wide without let or hindrance. Fifty years ago, there was not a Protestant Christian in Japan; today they are to be found among the members of the Imperial Diet, the judges in the courts, the professors in the Imperial University, the editors of influential newspapers, the officers of the army and navy. Even forty years ago, there was not an organized Church in all Japan; today there are Synods and Conferences and Associations with congregations dotting the Empire from the Hokkaido to Formosa. Today, Christians from north and south and east and west gather together in the capital to celebrate the Semi-Centennial of the planting of Protestant Christianity in Japan, and men of high position in the nation cordially recognize the fact that Christianity in Japan has won for itself a place worthy of recognition. It sometimes happens that the participants in a scene do not themselves clearly perceive the meaning of the scene; but in truth this assembly in itself is a fact of profound significance."

The Rev. Allen Klein Faust, Ph.D., in his "Christianity as a Social Factor in Modern Japan," says that there are 1,031 foreign missionaries in Japan, 1,847 Japanese ministers, evangelists, missionaries and teachers engaged in work; 161,228 communicant members of churches, and a half million adherents. That is, one in every one hundred of the population is an adherent of Christianity, and one in every 320 is a baptized communicant. These figures include the Greek and Roman Catholic Missions. Protestants have 186 schools with 17,664 students; Roman Catholics, 51 schools with 6,183 students, and Greek Catholics 3 schools with 328 students.

The influence of Christianity is far greater than these figures would indicate. In most countries, Christianity made its first converts among the lower strata of society; but in Japan it has won its greatest successes among the Samurai or knightly class. This is the class which has furnished the majority of the army and navy officers, journalists, legislators, educators, and leading men generally of the new Japan. It can readily be understood, therefore, that the Japanese churches have a strength out of all proportion to their numbers. Fourteen members of the Lower House are Christians. A former President of the House was a Presbyterian elder. Christians may be found among influential men in almost every walk of life. The character of their faith and the example which they set is indicated by the following incident:

An explosion occurred on a Japanese battleship. The son of a Vice-Admiral was involved in the wreckage. While search was being made for the bodies, many prominent Japanese called upon the mother to offer their condolence. She told them that she felt the need of the consolations of the Christian religion in that time of anxiety, and she called upon her Japanese pastor to read the Word of God and to offer prayer. He was a young man who had been recently graduated from the Theological Seminary. It was a difficult position for him; but with tact and fidelity he opened the New Testament and directed the hearts of all to the throne of God, while Japanese in high official position, some of whom had never heard such words before, bowed with the anxious mother. Later, the body of the son was found. The stricken parents announced that the public funeral would be followed by a Christian service, and that any of their friends who wished to come would be welcome. A distinguished company assembled. The young Japanese again spoke, impressively dwelling upon the Christian meaning of death and the comfort which God gives to His children in the time of need. Such an evidence of Christian faith, wholly independent of the presence

or suggestion of any foreign missionary, is as encouraging as it is touching.

The results of missionary work are usually judged by statistical reports and inquiry is made as to the number of converts, churches, schools, hospitals, etc. But there are notable evidences of Christian influence of a kind which cannot be tabulated in statistical tables. It may be interesting to note a few incidents illustrative of this:

Seven years ago, the pupils of the Government schools in a certain city were not allowed to attend the Sunday School of our Japanese church. Now they are not only free to attend, but six of the teachers are Christians and four of them teach in that Sunday School. Three successive principals of the Government Normal School in the same city and several of the teachers from the Normal and other public schools, although not Christians, have been members of the Bible Class taught by a missionary.

In another city, I obtained equally suggestive facts. There are five classes in the Government School. In the first year class, there were 47 believers in Shintoism; in the second year class 31; in the third year class 11; in the fourth year class 8, and in the fifth class, the graduating class, only three. These statistics were published by the Japanese Principal of the school. They show how education is affecting Shintoism, even in the Government Schools which are supposed to be most favorable to it. The same report of the Principal showed that there were seven students who were Christians, all of whom were in the two highest classes. Of the five who stood at the head of the graduating class, four were Christians. The Principal reported that fourteen other students gave "no religion" in response to his inquiries, but stated that they were "inquirers." The missionary asked the Principal what they were inquirers of, and he replied: "Christianity."

A hired sensationalist has declared in a recent magazine article that Christianity is exerting no appreciable influence in Japan. He quotes an alleged statement to that effect from a Japanese University President. I heard that President say something about mission work in Japan which was not in harmony with what the magazine writer reports him to have said. Even if he did make the statement which is attributed to him, we may fairly set over against it not only the facts that have been cited but the teaching of an eminent Professor of the Imperial University at Tokyo that "at least a million Japanese outside the Christian Church have so come to understand Christianity that, though as yet unbaptized, they are framing their lives according to the teachings of Christ."*

* Reported by G. W. Rawlings in "The East and West," January, 1910.

This thought is emphasized by Mr. Kanzo Uchimura, a prominent Japanese Christian, though not connected with any Church, who declared recently in a published article:

"We must not forget that there are hundreds and thousands of Christians in Japan who have had nothing to do with missionaries, and who naturally, on that account, would take little or no interest in such a conference. That there are Christians in this country who were not converted by missionaries or their agents, and who without belonging to any Church and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ, is a fact very little known, I think. But that such is a fact is incontrovertible.

"There is such a thing as 'Christianity outside of Churches', and it is taking hold of the Japanese people far more strongly than the missionaries imagine. The western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. And I am confident that Christianity is now slowly but steadily taking the place of Confucianism as the family religion of the Japanese. Indeed, I can cite a number of cases where Christianity has been adopted in this form by my countrymen. As far as I see, Christianity is making progress in this country far ahead of missionaries. This new form of Christianity adopted by my countrymen is neither Orthodox nor Unitarian. We go to Jesus of Nazareth directly, and aim to live and be made like Him. And I am confident that in making this statement, I voice a sentiment of many both known and unknown to me, who are disciples of Christ without having any connection with so called Churches."

If still higher authority is desired, it may be found in the remarkable address of Count Okuma, former Prime Minister of Japan, at the Semi-Centennial of Protestant Christianity in Tokyo as reported in the Japan Daily Mail, October 9, 1909, as follows:

"He was glad of this opportunity to express a word of hearty congratulation to those who were assembled to celebrate this semi-centennial of Christian work in Japan. Though not himself a professed Christian, he confessed to have received great influence from that creed, as have many others throughout Japan. This is a most important anniversary for the country. It represents the work of one whole age in our history, during which most marvelous changes have taken place. He came in contact with, and received great impulses from, some of the missionaries of that early period, particularly from Dr. Verbeck, who was his teacher in English and history and the Bible, and whose great and virtuous influence he can never forget. Though he could do little direct evangelistic work then, all his work was Christian, and in everything he did, his Christian-like spirit was revealed. The coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit to which the heart of Japan has always responded. The success of Christian work in Japan can be measured by the extent to which it has been able to infuse the Anglo-Saxon and the Christian spirit into the nation. It has been the means of putting into these fifty years an advance equivalent to that of one hundred years. Japan has a

history of 2,500 years, and 1,500 years ago had advanced in civilization and domestic arts, but never took wide views nor entered upon wide work. Only by the coming of the West in its missionary representatives, and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work. This is a great result of the Christian spirit. To be sure, Japan had her religions, and Buddhism prospered greatly; but this prosperity was largely through political means. Now this creed has been practically rejected by the better classes, who, being spiritually thirsty, have nothing to drink.

"While extending congratulations upon the advance made thus far, he prayed for still greater effort and advance in the future and such advance as should be manifest in lives of lofty virtue of the Verbeck kind. To teach the Bible was all right, but to act it was better. Japan is well advanced in scientific knowledge, but head and heart are not yet on a level. Profession and conduct ought to go together. Only thus can evangelistic work be counted a success."

The Rev. Dr. Henry Loomis, of Yokohama, says that more than 5,000,000 copies of the whole Bible, the New Testament, and various portions of the Bible have been circulated in Japan during the last thirty years; that the demand is still so great that 18,845 Bibles, 83,410 Testaments and 255,540 portions were sold during the last year (1909), and that the Word of God is the best selling book in Japan today.

The secular press does not fail to note the trend, for we find in the "Japanese Advertiser" for December 25th last, the following editorial:

"There can be no gainsaying that the Christmas season, quite apart from its religious significance, is making great headway in this country. A walk through the streets of Tokyo today gives abundant evidence of the influence of the season, for all the shops are stocked with goods that are associated with the foreign Christmas quite as much as with the Japanese new year. In the tram cars, one sees advertisements of Christmas novelties, crackers and the like, intended for the Japanese eye. Dotted throughout the city are the Christian churches, each one of which is now engaged in celebrating the holy season with religious services, as well as sacred concerts and other entertainments suitable to the occasion. It must be conceded that Christianity is making great progress in a country where its principal festivals are coming to be accepted by the mass of the people, even if that acceptance is only concerned with the purely secular manifestations of the faith. It is a great stride forward compared to what it was only a few years ago when the attitude of the people was still antagonistic toward the religion which, together with all its associations, they regarded with contempt. Doubtless those whose memory carries them back a generation could describe vividly the changes that have come over the people in this connection."

I would not make too much of these facts. Japan is still far from being a Christian nation. The obstacles yet to be surmounted are numerous and formidable. But it is indisputable that Christian ideas are permeating the literature and the thinking of Japan to a far greater extent than is commonly realized. Who can tell how much of the development of modern Japan was influenced by such pioneer missionaries as Verbeck and

Hepburn and their associates? Verbeck was the trusted adviser of Japanese statesmen, and one of the boys whom Dr. Hepburn taught in that little English class half a century ago was Hayashi, who became Prime Minister of Japan. The Rev. Dr. Greene of the American Board declares that "hardly ever before in any land, has Christianity borne riper or more varied fruit at so early a stage in its history. And it is a matter for great rejoicing that with this growth in numbers and this multiplicity of labors, there has been manifested an increasing sense of responsibility for the evangelization of Japan. There has already grown up a large body of self-supporting churches which are deeply imbued with the belief that it is their duty to prove to the world that Christianity is no longer an exotic, but has planted its roots firmly in Japanese soil."

It is not necessary to enlarge further upon the progress of Christian Missions in Japan, partly because it is so clearly stated in the admirable annual volume entitled "The Christian Movement in Japan," and partly because the information presented to the Semi-Centennial of Protestant Missions is shortly to be available in printed form. I hope that every reader of these pages will secure these two volumes.

I confess to a deep and sympathetic interest in the future of the Japanese. Irritating as some of their methods are, trying as it is for the proud and arrogant Anglo-Saxon to feel that at last he has met a competitor whom he cannot easily overcome, I confess that these things increase rather than diminish my missionary ardor. Here is a people whom it is worth while to reach. Are we to concentrate our activities on inferior peoples? Has Christ no message for the strong and masterful races of the non-Christian world? I like the Japanese the more because they are united, ambitious and aggressive. I do not defend their vices any more than I defend the vices of my countrymen; but I want to see the Japanese united with the best people of Europe and America in the service of Christ. Forces and temptations which prevail in America, but which numerous and powerful Christian churches help us to fight, are surging into Japan where the opposing forces of righteousness are still comparatively new and small. It is Christ alone that keeps the United States from utter moral lawlessness and disintegration. We ought to be profoundly concerned that the Japanese should have the same Christ to help them. I want to see Christian Missions in Japan strengthened, not because I regard the Japanese as inferiors, not because I feel that we deserve any credit for the knowledge of Christ which was brought to us from the outside, but because I regard the Japanese as brethren, and because I know that they need the same Christ that I need.

The Japanese already have a political vision. They dream of the leadership of Asia, and they are preparing for it with a skill and energy which elicit the wonder of the world. They already have a commercial vision, and they are strenuously trying to realize it. They already have an intellectual vision, and they have built up one of the best educational systems in the world. Baron Kikuchi says that ninety-six per cent. of the children of school age in Japan are in schools, the highest percentage of any nation in the world. What Japan now needs is a spiritual vision which will purify and glorify these other visions.

This vision of Christ is vital to the future of Japan. Few foreigners have been so deeply in sympathy with the Japanese as the late Lafcadio Hearn; but in his chapter on "The Genius of Japanese Civilization" he wrote: "The psychologist knows that the so-called adoption of western civilization within a time of thirty years cannot mean the addition to the Japanese brain of any organs or power previously absent from it. He knows that it cannot mean any sudden change in the mental or moral character of the race. Such changes are not made in a generation. Transmitted civilization works much more slowly, requiring even hundreds of years to produce certain permanent psychological results. . . . It is quite evident that the mental readjustments, effected at a cost which remains to be told, have given good results only along directions in which the race has always shown capacities of special kinds. . . . Nothing remarkable has been done, however, in directions foreign to the national genius. . . . To imagine that the emotional character of an Oriental race could be transformed in the short space of thirty years by the contact of Occidental ideas is absurd. . . . All that Japan has been able to do so miraculously well has been done without any self-transformation, and those who imagine her emotionally closer to us today than she may have been thirty years ago, ignore the facts of science which admit of no argument."*

The Japanese mind has long been adapted to war, to politics, and to certain kinds of industrial and scientific development. Knowledge of western methods and discoveries has simply enabled the Japanese to do more effectively and on a larger scale what they had been doing after a fashion before. The spiritual realm, however, is a new world to them. Shintoism and Buddhism have not known, and therefore could not make known, a personal God.

In his instructive book "The Future of Japan," W. Petrie Watson declares that religion, conceived as God and as a final and sufficient explanation of all phenomena, is not a Japanese

* Kokoro, pp. 16-18.

notion; and that of religion as it is conceived in Europe, there is little or none in Japan. The Japanese regard religion as subordinate in life, and the temper of their mind is such that it is usually difficult for them to acquire a just view of its authority and indispensableness in individual and national existence. His conclusion is that Japan is addressing herself to the great responsibilities of the modern world without any religion at all, in the proper sense of the term; and that the effort is pathetic and disappointing rather than heroic and inspiring, since there is no fresh beginning of history which has not been born from a new religion or from the new interpretation of an existing religion. He admires the administrative efficiency with which Japan is doing her work at present, and the splendid enthusiasm which it is bringing to its present tasks; but even savages are often recklessly brave and eagerly willing to die for their leader. There is therefore reason for profound anxiety as we study the relations which Japan has formed with the modern world and the power that she is exerting. Only as the Japanese grasp Christ's high ideals of life and build upon the solid foundation of Christ's teachings will they be able to maintain themselves as a great power. The Japanese must be brought within view of the necessity of a religious interpretation of life, ampler, clearer and more categorical than that which they have found or can find either in a religion of loyalty, or in Bushi-do, or in esoteric Buddhism, or in superstitious Shintoism. Japan can not hope to reap the results of the religion of Europe without an ultimate reckoning with their case.*

Thoughtful Japanese are beginning to see this. Various utterances of her leading men might be cited. Baron Makino, Minister of Education, said to the secretary of the Y. M. C. A.: "We are greatly distressed about the moral condition of the students and the low character of the ordinary lodging houses where young men live and shall welcome whatever help the Young Men's Christian Association can do to help solve the problem." Prince Ito, in a notable address, laid down the following propositions: (1) That no nation could prosper without material improvement. (2) That material prosperity cannot last long without a moral backbone. (3) That the strongest backbone is that which has a religious sanction behind it.† Equally significant was the remark of Baron Shibusawa, the distinguished chairman of the commission of representative business men of Japan which visited the United States last fall. In an address at a banquet in New York he declared: "Japan in the future must base her morality on religion. It

* "The Future of Japan," cf. especially chapters XIV, XXVIII and XXX.

† The Japan Mail, Sept. 4, 1909.

must be a religion that does not rest on an empty or superstitious faith, like that of some of the Buddhist sects in our land; but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works."

The very solidarity of the Japanese would make their influence for Christ more powerful than that of almost any other people in Asia. Some missionaries indeed regard this solidarity as a formidable obstacle to the success of Christianity. A paper was read at Karuizawa which described it in a way which suggested the verge of despair. "Only the power of the Almighty can enable the Church to overcome!" exclaimed the reader. Precisely; but "He is able," and we are "workers together with Him." "Therefore, seeing we have this ministry we faint not." The spirit of self-sacrifice which is so prominent in the Japanese character, the absolute willingness to dare and to die for the nation which hurled the Japanese army corps as one man upon the fortifications of Port Arthur and enabled them to capture what probably no other army in the world could have captured, would, if pervaded and inspired by the Vision of Christ, make the Japanese among the most effective missionaries that the world has known. To give them the Christ who can do this is worthy of every possible effort on our part. It is a great privilege to be a missionary to such a people. They still need our help. Let us give it to them in a larger measure, with richer sympathy, and more earnest prayer.

CO-OPERATION WITH THE CHURCH OF CHRIST.

Attractive a mission field as Japan is in many respects, it is in others one of peculiar difficulty. Indeed, it may be doubted whether there is any other field in the world whose difficulties involve a greater strain upon missionaries. Problems which, in other fields, have not yet arisen or are in their earlier stages, have in Japan become acute and portentous. They are not wholly peculiar to Japan; they are already emerging in several other countries and they must sooner or later arise in all our fields, unless our work is to fail. Absence of the problem of the Native Church would mean the absence of the Church, or at least of one that is good for anything. It is a problem which grows out of success, not of failure. Japan is simply the first country in which this problem has assumed overshadowing proportions.

This is partly because of the temperament of the Japanese people. They are the most alert, ambitious and aggressive of all non-Christian peoples. It is partly also because converts in

Japan have not come so generally from the lower classes, as in most other countries, but chiefly from the Samurai, the old knightly class, which has given Japan the majority of its army and navy officers, and its leaders in politics and in commercial development. While approximately one person in every thousand of the population is a Christian, one in every one hundred of the educated classes is a Christian. The personnel of the churches in Japan probably averages higher in intelligence and social position than in any other land; though of course many exceptions could be made to such a generalization. It was to be expected, therefore, that the relation of the Native Church to the foreign missionary would first become acute among a people of this kind.

The form which this question has taken in Japan makes new demands upon us and we can hardly overestimate the gravity of the situation. Hitherto, throughout the non-Christian world, the Mission and the Board have been virtually supreme. Questions on the field have been decided by the organized body of missionaries, subject only to the approval of the Board.

This is inevitable during the early stages of the work when there is no Native Church. When converts begin to be gathered, they are few in number, widely scattered, with little Christian training or experience and without consciousness of unity or power. They are, moreover, in most cases dependent financially upon the missionary, looking to him for the maintenance of their churches, the schools which educate their children, the hospitals which care for their sick and the salaries of their preachers and teachers. It is natural, in such circumstances, that missionaries should, unconsciously perhaps, come to regard themselves as the sole arbiters of the work.

As the Native Church grows in number and power, it is equally natural that this state of things should be disturbed. It has long been an axiom that the object of the foreign missionary enterprise is to develop a self-governing, self-propagating and self-supporting Native Church. If self-government means anything at all, it means a change in the relations of the Church to the missionary, as well as in some other relations.

Now, in Japan, a self-governing, self-propagating and self-supporting Native Church has developed. It is well known that in 1877, the Presbyterian and Reformed Missions in Japan united in promoting the organization of a union Japanese Church, which is now known as The Church of Christ in Japan. The seven Presbyteries include about ninety churches and are united in the Synod, the supreme ecclesiastical body. This Church, with the exception of a few individual missionaries, is composed exclusively of Japanese, and it controls its

own affairs absolutely. No congregation is organized as a church unless it is wholly self-supporting, including the pastor's salary; and if a church ceases to be self-supporting, it loses its organization and its right to have a voting representative in Presbytery. Manifestly the Mission and the Board can no longer do as they please without reference to the judgment of such a Church.

It might be expected, too, in a country like Japan, that the Church would claim to be the paramount body. The temper of the Japanese does not incline them to follow the leadership of foreigners in religion any more than in politics and business. This assertion of supremacy is precisely what has taken place, and it has created a situation of extraordinary difficulty. Some of the missionaries have yielded with good grace, feeling that the Japanese are right and that the situation is what should normally be expected. Others have deemed it their duty to take a different attitude. Discussion has been rife for several years, arousing considerable feeling within the missionary body and the Church of Christ and producing relations which have frequently been strained.

I deeply sympathize with the missionaries. It is not easy for any Anglo-Saxon, however assisted by divine grace, to take a second place in a non-Christian land, especially when he has been for a long time in the first place. A teacher knows that his pupils must ultimately supplant him, but he is not apt to agree with them as to time and circumstance. But when we have a self-governing Native Church, what shall be our relations to it? Three alternatives present themselves:

1. Separation.
2. Gradual Withdrawal.
3. Co-operation.

The first course is strongly urged by some missionaries of ability and devotion. A missionary of the Dutch Reformed Church, a man of more than ordinary force of character, has written a pamphlet in which he says:

"It is the manifest fact that the missionaries and the leaders of the Church are getting more and more out of touch with each other. This feeling was thus expressed to the writer by one of the foremost advocates of the Synod's action: 'It is quite clear to me that our Mission must do something or suffer paralysis. I am not sure that the other members quite realize the significance of the situation. There is no war, but there is increasing isolation. In old times we were in everything, we are very near the point where we shall not be in it at all.'

"The fact here expressed is beyond question. The missionaries and the leaders of the Church are unmistakably drawing apart. This is manifest not only in their disagreement on specific questions, such as that under discussion, which is not so serious; as in all their ordinary life and work. Formerly, the missionaries were consulted about everything, now rarely

if at all. They almost never are called upon to address important meetings, nor are they admitted to the private conferences where the attitude of the Church is determined. In the public ecclesiastical assemblies they are practically a negligible quantity. . . ."

"The natural consequence is that the leaders of the Church, who shape all the acts of the Synod, have no acquaintance with the majority of the missionaries. The two parties have no occasion to associate together, for their spheres are quite distinct. To give an illustration of the case, the present writer, who has been sixteen years in the work, has never had an intimate acquaintance with any of the men recognized as influential in the Synod. There has been no desire to avoid one another, not at all; but simply our paths have not crossed, except to the extent of an occasional greeting and conversation. It is exactly as expressed in the above quotation: 'No war but increasing isolation.' . . ."

Another missionary, of the American Board, declared in our conference at Karuizawa:

"If you are going home with the impression that it's all lovely and pleasant in the various Missions represented here, and that there is no friction, you're certainly mistaken. Trouble comes as soon as there is a majority of native pastors. The friction is chiefly connected with the money question to be sure, and many of the Missions are not far enough advanced as yet to have reached the point where the question emerges and the friction with it. In our American Board Mission we tried plan after plan without success, and finally as the fruit of numberless conferences and committee-meetings, we hit on our present plan of 'independent co-operation.' We are now entirely happy and entirely independent. We are all happy, I say, missionaries and Japanese pastors, *but we have nothing to do with each other in doctrine, in polity or in dollars.*" (Italics are mine.)

This position has, of course, the advantage of leaving the Mission an apparently free hand to prosecute its work and to expend its money in accordance with its own ideas. It protects the Mission also from responsibility for any mistaken methods of work or erroneous doctrinal teachings. If the Native Church makes conditions of co-operation which the Mission deems unwise and harmful, this policy enables the Mission to go on with its work, in some fashion at least, until some other adjustment can be made.

The writer of the pamphlet quoted believes that this condition of affairs is "a normal result of the growth of the Church," and that "so far from this isolation being a symptom of decay or paralysis it is a sign of life and vigor." I confess that I am unable to get that much solace out of the situation. "Drawing apart," "lack of acquaintance" and "increasing isolation" do not impress me as "a sign of life and vigor" in the relation of missionaries and native pastors.

I cannot bring myself to believe that this is a wise or practicable solution. It is sure to result in friction. It would mean that two independent bodies, the Mission and the Native Church, are to prosecute their work within the same territory.

The Church of Christ has organized its Presbyteries in such a way that they cover the country. The work of missionaries is therefore necessarily within the bounds of these Japanese Presbyteries. Converts must be organized into churches, or join those already organized. The question of relationship would then arise. Are they to have nothing to do with their sister Japanese Churches and thus virtually create schism and become new sects? The missionaries do not wish this, and the home Churches would not support such sectarianism even if they did. If they are not to stand aloof, they must go into the Japanese Church and sever their connection with the Mission. Such a transfer could seldom be made without trouble. The whole method is impracticable, except as a temporary makeshift. It is unthinkable that the American Churches would give and pray and labor for the development of a self-governing Native Church, and then support missionaries who cannot co-operate with it. Moreover, a Japanese Church controlled by foreigners and accepting their leadership and money, side by side with an independent Japanese Church which is barely making its own way, would not only be abhorrent to the modern spirit of Christian unity but it would be a derision to the high-spirited and patriotic Japanese. Such a Church would command no respect, have no future, and to me would not be worthy of support. Better far a virile, self-reliant even though headstrong and blundering Church, than one of meek dependence.

Some members of the Karuizawa conference objected that our aim is not to plant a self-governing, self-supporting and self-propagating Church, but to evangelize Japan, and that as long as there are millions of unevangelized Japanese, we should maintain mission work for them irrespective of the Japanese Church. Here is room for fair difference of opinion. Probably few would care to take either course unmodified by the other. From my viewpoint, the objection involves a confusion of ideas, "a false alternative," which is usually so seductive and misleading. I would neither abandon millions of non-Christian people because there is a Church in their land, nor feel free to work as I pleased among them without consultation with that Church. Our responsibility for a people continues after the Church is in the field, *but it continues through and in co-operation with the Church and not independently of it.*

The second course is gradual withdrawal. This, indeed, appears to be a natural corollary from the aim of the missionary enterprise. If that aim is to plant the Church, our work might be considered done when the Church is fairly started in inde-

pendent life. This is apparently in harmony with the action of the General Assembly of 1898 which declared:

"That in the judgment of the Assembly the best results of Mission work in Brazil and other foreign fields will be attained only when right lines of distinction are observed between the functions of the Native Churches and the functions of the foreign Missions; the Missions contributing to the establishment of the Native Churches and looking forward to passing on into the regions beyond when their work is done, and the Native Churches growing up with an independent identity from the beginning, administering their own contributions and resources unentangled with any responsibility for the administration of the Missions or of the funds committed to the Mission."

The Board incorporated this action of the General Assembly in its Manual and added: "It is the desire of the Board to magnify the Presbytery, and to have such parts of the work committed to its direction and control as the Mission, with the approval of the Board, may deem wise from time to time, looking to the speedy establishment of a self-supporting and self-propagating Native Church.

This is substantially the position which I took in the chapter on "The Missionary and the Native Church" in "The Foreign Missionary": "The self-government of the Native Church is equally an essential part of the missionary aim, though it may not be as quickly realized. Nevertheless, its ultimate attainment should shape our policy and the Native Church should be stimulated to self-support and self-propagation by being frequently reminded that both are indispensable prerequisites to independence, since it is as idle in Asia as in America to imagine that men can live on the money of others without being dependent on them. As for the missionary, he should frankly say of the Native Church what John the Baptist said of Christ: 'He must increase, but I must decrease.' If there is ever to be a self-supporting, self-governing and self-propagating Native Church, we must anticipate the time when it will be in entire control. More and more definitely should missionary policy recognize the part that this growing Church ought to have in the work. . . . We should endeavor to build up a permanent and authoritative Native Church, and transfer work and responsibility to it as it is able to receive them, until the Mission shall have abdicated all its powers and the Church shall have assumed them."*

The objections to withdrawal from Japan, however, are serious. After making the most generous allowance for that part of the population which is now being influenced by Chris-

* Pp. 296, 310, 311.

tian ideas, there remain at least 40,000,000 people who are almost wholly untouched. It is a great thing that within half a century after the establishment of Protestant missions, there are more than 75,000 communicants in Japan; but this Church, though influential and aggressive, is still far too small and weak to handle unaided the tremendous problems of evangelization and Christian education in Japan. It will doubtless do so in time. I have such faith in the future of Christianity in Japan that if missionaries were to be withdrawn entirely, I believe that Christianity would survive and ultimately spread throughout the Empire. But we ought not to acquiesce in a policy which might defer the evangelization of Japan for centuries, when we are able to assist in having it accomplished within a shorter period. I do not mean that we are likely to see the whole nation Christianized within the immediate future, but that it ought to be practicable to plant a church in every important town in the Empire within a generation—a church to which the problems of further evangelization might be gradually committed, so that the Missions could in time transfer their resources to other fields where pioneer work is still to be done.

The attitude of the Church of Christ on this subject is important. It does not want us to withdraw. When the Rev. Y. Honda, Bishop of the Methodist Church of Japan, was asked by the Canadian Methodist Mission for his opinion as to the advisability of an extensive evangelistic work by the Mission or on the other hand the gradual withdrawal of the mission force, he replied: "Not to advance your present work there is out of the question. I agree with you perfectly, and from the depth of my heart I request you to go on. . . . The united new Church is struggling for self-support and has not power to advance; so it is absolutely necessary to have the missionaries work for the unevangelized places. . . . If the Board of Missions has an idea to withdraw from Japan, it is a great mistake. I hope your Mission Council will do all in their power to explain the real situation to the Board and Churches at home and the enormous need of missionary work. . . ."

The leaders of the Church of Christ frankly told me that they needed the help of their brethren in Europe and America. They stated that while large reinforcements were not required, the present foreign force is too small, and that not only more men, but more money are urgently needed, particularly for the educational and literary work which the Japanese Christians are not yet able to do on an adequate scale. The Japanese leaders simply insisted that appointments should be limited to men of first-class ability who can co-operate with the Japanese

Church. There is therefore no occasion for us to adopt the second alternative of withdrawal.

The third alternative, co-operation, remains to be considered. This appears at first glance to be an easy solution of the problem of our relationship with a self-governing Church. All our missionaries insist that they are in favor of co-operating with the Japanese Christians, and that as a matter of fact they have been co-operating with them and are doing so now. But what is meant by co-operation? "Aye, there's the rub." Some missionaries explain it one way, some another. Meantime, the Synod of the Church of Christ, in October, 1906, declared what it meant by the following action:

"A co-operating Mission is one which recognizes the right of the Church of Christ in Japan to the general control of all evangelistic work done by the Mission as a Mission within the Church or in connection with it; and which carries on such work under an arrangement based upon the foregoing principle, and concurred in by the Synod, acting through the Board of Missions."

This was adopted by the rather close vote of 25 to 22; but I was informed that "the division was not over the question of co-operation nor over the definition as a whole; it was over the one phrase making the *Dendo Kyoku* (Board of Missions) the Synod's Committee to arrange for formal co-operation with the different Missions." On the merits of the question now under consideration, the real majority was much larger. The Synod of October, 1907, emphasized its position by voting that "all local churches receiving aid from Missions which by September 30, 1908, should fail to co-operate by definition should be totally disconnected from the Church of Christ in Japan."

This position of the Synod is known as "Co-operation by Definition," and it is the rock on which the missionary body has split and on which relations between some Missions and the Church of Christ have split.

Our West Japan Mission, after full discussion, accepted the Definition at its annual meeting the same year, 1906, by unanimous vote, though in the early part of the following year the attitude of a few members of the Mission changed. I heard conflicting opinions as to the present feeling. Some outside of the Mission intimated that the plan was not working satisfactorily and that if the vote were to be taken today and each missionary would vote his real opinion, the majority would be considerably reduced. West Japan missionaries, however, denied this, and declared that the plan was working even better than had been anticipated; that the unfortunate consequences

which some had feared had not been realized; that relations with the Japanese Churches had never been so amicable; and that the Mission as a whole was in the most prosperous condition in its history. Of the 49 members of the Mission, I could learn of only eight who were opposed to "Co-operation by Definition," and all of them appeared disposed to acquiesce in the decision of the majority and willing to see the plan given a fair trial.

The East Japan Mission by a narrow majority opposed the Definition of the Synod. There are 27 members of the Mission, and there has been some difference of opinion as to where the real majority stands. Illness, furloughs and pressure of other duties make a maximum attendance impossible at any given meeting. A few, too, have little zeal in the matter one way or the other, or have not always been clear as to the best course to be pursued.

The position of this Mission was powerfully re-enforced by the two Missions of the Reformed Church in America (Dutch Reformed) and by the Mission of the Southern Presbyterian Church. These Missions, with ours and the Mission of the German Reformed Church, are united in "The Council of Missions Co-operating with The Church of Christ in Japan," the word "co-operating" having been adopted before the now famous "Definition" of the Synod. The German Reformed Mission adopted the "Definition" February 27, 1909. The North Japan Mission of the Dutch Reformed Church at first acquiesced in the Definition, but afterwards reconsidered its action on account of changes in the voting personnel caused by furloughs. Four of the six Missions in the Council therefore stood together in opposition to the Definition, and the moral support which this majority of the Council brought to our East Japan Mission was formidable.

As everybody favored co-operation, and as objection turned on the "Definition" by the Synod of the Church of Christ, the question naturally arose whether the Synod would be willing to modify the Definition. Persistent efforts were made to induce the Church to make such a modification and several compromises were suggested. One and all were rejected by the Synod. Finally, the proposals of the opposition centralized on an alternative proposal which was called "Co-operation by Affiliation," as distinguished from the Synod's plan of "Co-operation by Definition." The East Japan Mission urged the Board to give its approval to a plan of this kind, but the Board declined, unless asked to do so by the Church. It desired its Missions in Japan to work under that form of co-operation which was most acceptable to the Church, and while it recog-

nized the right of Synod to modify its definition if it chose to do so, the Board was unwilling to lend its authority and prestige to the effort to bring pressure to bear in that direction.

When I arrived in Japan, I found strong feeling on the subject. Some missionaries said that many in the Church of Christ had no zeal for the "Definition" and would be quite content with "Affiliation;" that a few resolute leaders had forced the Synod to take a position which many of the Japanese regarded as extreme. But Mr. Speer, who conducted all correspondence with Japan, wrote, prior to my visit, that "every communication which has reached the Board, directly or indirectly, from the Church of Christ and from its leaders has indicated an unwavering adherence of the Church to the principle of Co-operation as set forth by the Synod."

I made many inquiries as to the real attitude of the Japanese. I learned that there is a minority which would be willing to compromise. The judicatories of our home churches are seldom unanimous, and it could not reasonably be expected that a judicatory of a church in Asia would be unanimous, particularly in a matter which involves so much. The minority, however, is small. Inquiry of President Ibuka elicited the following reply: "As to somebody telling Dr. Brown that a number of the leaders had changed their minds and now prefer affiliation, it is simply another case of 'the wish being father to the thought.' The simple fact that the affiliation plan presented at the last meeting of the Synod utterly fell through is quite significant."

The two conferences which I held with the Japanese in Tokyo and Osaka made their position clear. The former conference included Japanese who came from different places in the eastern half of the country, and the latter was equally representative of the western part. Efforts had been made by the missionaries to make the attendance as representative as possible of the real mind of the Church. My frank questions as to the attitude of the Japanese on Co-operation by Definition were met by the two conferences with equal frankness. Each acted independently of the other but in full accord with it. The sentiment in both was overwhelmingly in favor of Co-operation by Definition, and indicated no disposition whatever to yield. At the close of the discussion in both conferences, I asked for a rising vote, in order that I might be sure that I had the opinions not only of those who had spoken but of those who had not spoken. The vote in the Tokyo Conference was twenty-one to one in favor of Co-operation by Definition, and the vote in the Osaka Conference was eighteen to two in the same direction.

I had not expected to be drawn so deeply into the controversy when I went to Japan, as I had supposed that the acceptance of the Definition by the large West Japan Mission and by the Board and the full and admirable letters of its Secretary for Japan, Mr. Speer, had settled the policy as far as we are concerned, and that I would be free to consider other problems of concern to our work. The opponents of the Definition, however, felt that the coming of a Secretary of the Board afforded a fair opportunity for further discussion in the hope that a personal conference would show that "Co-operation by Definition" is a mistaken policy and fraught with grave dangers. At any rate, my conference with the East and West Japan Missions at Karuizawa had barely opened before this question was brought up. Every objection to the Definition and to the position of the Board was renewed with an intensity which bore witness to the strength of conviction which existed. One of them characterized it as "divisive, ambiguous, unjust, unconstitutional, un-Presbyterian, and thoroughly vicious." This appears to be sufficiently descriptive. Those who favored acceptance of the Definition appeared to feel that, trying as it was to have the ground gone over again, it might be as well to have the dispute brought to a final issue, as the prolonged agitation of the subject had become intolerable. No one can complain that the opposition did not have opportunity to state its case, for the other side gave it practically the entire time.

My statements in this conference have been reported with picturesqueness and breezy vigor by the most intense opponent of the policy of the Board which I was explaining. That opponent was, of course, incapable of conscious misrepresentation. But there are few persons in this strenuous world who are able to state with entire justice other people's opinions which they regard as unsound and unreasonable, especially when the opinions were given in the course of an animated discussion of several hours with no stenographer to take down exact wording. Even when particular phrases are remembered or noted at the time, they are apt to be recalled without modifying clauses or context. When that context is restored by the memory of one who is trying to show the weakness of the speaker's position, the human mind is seldom capable of reconstructing the argument in a form which the speaker would recognize. However, I discreetly refrain from pressing this objection too far, lest those with whom I differ retort that I have given an account of their position which fails to do justice to them. Those who read this report should bear in mind that the question of missionary relationship to the Native Church is the most formidable and complicated question with which we

now have to deal; that there are differing opinions as to the best course to be pursued; and that both sides should be credited with sincerity and a supreme desire to see the cause of Christ advanced.

It was not then and it is not now easy for me to differ with the missionaries who lament the position of the Church and the Board. They are my personal friends, and five of them were our hosts at different times. Some of them are among the oldest and most devoted missionaries in Japan, men and women whose years of self-sacrificing toil bear witness to the sincerity of their desire for the advancement of the cause of Christ. They have suffered on account of their position, for their opposition to the Synod has exposed them to a suspicion and forced them into an isolation which have been exceedingly trying. Nevertheless, I believe that the position of the West Japan Mission and the Board is sound. I have already indicated the three alternatives which confront us where a self-conscious and self-governing Native Church has developed, and I have also indicated my reasons for holding that the first two (separation and withdrawal) would be injurious in Japan. We cannot live in Japan apart from the Church; we cannot fight the Church; and we should not leave the country to itself. We must co-operate with the Church which, by the blessing of God, we have aided to create.

And in Japan co-operation means "Co-operation by Definition." It is idle to urge that any other kind is practicable. The contention that there is a distinction between "Co-operation" and "Co-operation by Definition" is, in Japan, purely academic. The Japanese have clearly explained what they mean by Co-operation, and no other definition of it is satisfactory to them. Co-operation is not the act of one party; it is from the nature of the case between two or more parties. It is useless, therefore, for one party to insist that it is co-operating when the other says that it is not. Co-operation between the Missions and the Church of Christ must mean mutual agreement; otherwise there is no co-operation worthy of the name. Granting that the Synod's definition of Co-operation is not ideal from our viewpoint; must we not recognize the right of a self-governing Church to define the terms on which it will co-operate with an outside body?

The action of the General Assembly of 1898 and of the Board, already quoted, was regarded by some as prohibiting the administration of evangelistic work by a joint committee of missionaries and Japanese. The fact that this deliverance could be interpreted in such a way shows anew that no rule can fit every conceivable exigency in a vast work, conducted in

widely separated lands, and amid conditions which are constantly changing. A sound general principle may require modification in exceptional situations. The rules of the Board are not like the laws of the Medes and Persians which cannot be altered. Rules exist for the work, not the work for the rules. The Board shows its wisdom, not only in carefully framing the best regulations that it can at a given time, but in inserting the following sentence in the "acceptance card" which is sent to every missionary at the time of his appointment: "This Manual is neither a contract nor a final expression of the Board's principles and rules, and it is subject to such amendment as the Board may from time to time, deem to be for the best interests of the cause."

As for this particular rule, Mr. Robert E. Speer, who is Secretary for the Brazil Missions, who was present when the Committee of the General Assembly agreed upon the resolution, and who is therefore most familiar with the conditions which it was designed to meet, writes:

"The principle embodied in this paragraph is necessary to bring about the existence of genuine Native Churches; but once those Churches do exist with their own clearly defined functions, I do not see anything in this paragraph to forbid a co-operative arrangement between Missions and Churches which does not confuse separate functions, but which by regular agreement and stipulation provides for co-operation in any particular form of work or expenditure they desire. This paragraph takes the place of the paragraphs in the old Manual with reference to the ecclesiastical relation of missionaries to the Native Churches. This idea of Dr. Lowrie in the early days was to have no Missions at all, but to leave everything in the hands of the Presbytery and to have the missionaries members of the Presbytery. Of course this excluded woman's work altogether, which in those days had scarcely come into existence, and it lost sight entirely of the necessity of educating the Native Church to ecclesiastical independence. It was out of the long discussion of this question, in which the central issue was as to whether the truly autonomous character of the Native Church was to be recognized and how it was to be brought about, that the matter took shape in the way it did. The financial question came in a subordinate way, partly in that connection, partly out of a local situation in Brazil which focused considerable opposition on mission education and especially on the use of higher education or the educating of non-Christians as a missionary agency. We ought not to allow it to be assumed that plans of co-operation, such as have been in view in Japan, were inconsistent with the principle embodied

in paragraph 33. That principle is intended to secure the existence of true Missions and true Native Churches. It is not intended to prevent any relations which the conditions at any time may indicate to be wise between these two independent organizations."

The paragraph in question grew out of discussions in which co-operation, as now interpreted in Japan, was not only not an issue but was an accepted fact, and it is a complete reversal of the intent of the Assembly and the Board to turn this rule against a proposal for co-operative relations between a Mission and a Church. Doubtless if such use of it could have been foreseen, the rule would have been worded in such a way as to render misunderstanding of its spirit impossible.

If this rule is to be applied with bald literalism to the present situation in Japan, it will prove too much for those who use it as an argument against co-operation; for it implies that when a Native Church has been developed to a point where it can manage its own affairs, the Mission is to "look forward to passing on into the regions beyond when their work is done." "Regions beyond" can hardly be interpreted as parts of Japan which are within the bounds of the Presbyteries of the Church of Christ, nor can the distinction between geographical and ecclesiastical bounds be deemed of practical value. Whether the Mission's "work is done" is to be determined in conference with all parties concerned, including the Church.

The rule therefore, rightly interpreted, affords no ground for the contention that a Mission should remain and prosecute its work independently of a self-governing Church.

An objection strongly urged is that "Co-operation by Definition" would give the Japanese control of foreign funds. I had the interesting experience of having my own book quoted against me and the Board. On pages 307-309 of "The Foreign Missionary," I took the position that foreign contributions should be controlled by foreigners, and that it is inexpedient that the Christians of Asia and Africa should handle money which they have not given, for which they cannot be held responsible, and for whose use their training has not fitted them. I still hold that this is a sound principle.

In Japan, however, this principle has come into collision with another principle, namely, that when a self-governing Church has developed, we must work in harmony with it. This self-governing Church in Japan has made a specific definition of the terms on which it will accept our further co-operation. Our two principles, therefore, come into conflict, and we must choose between them, for a time at least. I unhesitatingly affirm that the less important principle is the one which

relates to money. This is not inconsistent with the position stated in the preceding paragraph, because our main object is to use money in the interest of the work. Our Board has for years been making grants in aid to the Presbyteries in Brazil, Persia and India, and while here and there some detail of method has called for readjustment, the plan on the whole has worked to the advantage of the cause. It is better to give the Church of Christ in Japan a voice in the expenditure of money than it is to withdraw or to work independently. Our experience in other fields is not analogous, for the reason that in them a self-governing Church has made no such demand.

I brought up this question in the union conference at Karuizawa and the following statement regarding the relations of the various missions with the Japanese Churches was very kindly drawn up by the Rev. R. E. McAlpine of the Southern Presbyterian Mission and submitted to representatives of several other Missions who were present. It is a statement of such interest that I append it in full:

"Besides our Nihon Kirisuto Kyokwai, there are only three other Churches (as you yesterday stated) which have developed far enough to have these questions arise. These are the Kumiai, the Methodist and the Episcopal Churches. 1. The Congregational Mission ran the gauntlet of all sorts of relations with their Kumiai Church, and finding each in turn unsatisfactory, they now have only informal, but (*or therefore*) perfectly friendly relations. As expressed yesterday by the Rev. Mr. Allchin, "no relation in either polity, doctrine or dollars!"

"2. The three Methodist Missions now have the policy of making a fixed grant annually to the Conference, which sum is then administered by a joint committee; but altogether apart from that, they receive a sum of mission funds (which is to become increasingly large, while the grant is to decrease), for the extension and development of the weaker fields, and this sum is administered by the Missions, each alone, entirely apart from the Japanese Church. A very significant fact just here is that two of these Missions made full trial of putting all their eggs into the one basket of the Conference, but finding it quite hampering to individual missionary effort, and in general unsatisfactory, they have now with wisdom born of experience, reverted to the plan of Mission control of a part of the funds.

"3. In the Seikokwai (Episcopal) all the clergy, both Japanese and foreign have their membership in one body here, which body handles all ecclesiastical matters concerning the full organized churches; and to this body the Missions contribute a definite sum for pastors' salaries *only*. In all other financial or other matters concerning the unorganized groups of believers—employment of workers and fixing their salaries, chapel rent, any and all such matters are absolutely in the hands of the Missions alone."

"The above statement so far as it relates to the Seikokwai (Episcopal) Church is quite correct. There have been proposals that the *salaries* of all Japanese workers—and not only pastors—should be paid throughout the Diocesan Pastoral Society—but no action in this direction has yet been taken."

W. P. BURCOMBE, C. M. S., Tokyo.

"The above represents accurately the position of the Canadian Methodist Church and Mission. Our Board, in fact, the three Methodist Boards, give an annual grant based upon the salaries and rents paid at the time of the Union two years ago: all other items must be provided by the Japanese Methodist Church. This native church quite cordially assents to extensive aggressive evangelistic work being carried on by the Mission independently."

D. NORMAN, Canadian Methodist Mission.

"The above statement concerning the relations between the Kumiai Body (comprising about 90 churches, nearly all of which are self-supporting) and the American Board Mission is correct. But it should be stated that the present satisfactory working basis was reached after a long conference between representative committees of both parties. Although the two bodies are perfectly independent of each other, it is the policy and custom of the missionaries of this Mission not to begin nor to continue any preaching places without consultation with the pastors and churches of the locality. (Please read in this connection pp. 223-227 of the Christian Movement in Japan for 1909. This summary by mistake is accredited to me instead of the Rev. G. M. Rowland, D.D.)"

GEO. ALLCHIN, A. B. C. F. M., Osaka.

"What Brother Norman says above is quite correct, though as far as the Methodist Episcopal Mission is concerned it can hardly be said that we have reverted to the plan of the Mission control. At an early period in our history as an annual Conference the joint committee was a large one and not limited to the Presiding Elders. This was not satisfactory, and the presiding Bishop ruled that according to our Discipline the Presiding Elders alone constituted the Committee on Missions (missionary grants to aided conferences) whose duty it was to apportion the grant to the several churches requiring aid, and from that time till the union of the three Methodist Bodies the plan worked smoothly, so that in our case the special fund for individual missionary effort is not a revision but a wholly new method and for which we hope increased grants will be made as the case requires."

J. C. DAVIDSON, Methodist Episcopal Mission, Kumamoto.

It should be remembered that Presbyterians in Japan are dealing with a specific demand of the particular Native Church with which they are related. The methods of Missions of other communions therefore are helpful to us only in so far as these Missions have been confronted by a similar demand. In this connection, it is interesting to note in The Japan Times for July 15, 1909, that forty delegates of the Russian Greek Church, assembled in Tokyo, July 13, "passed a resolution to the effect that the maintenance of the Japan Orthodox Church should be placed in the hands of the Japanese believers as soon as possible. They have also adopted other resolutions, but the gist of the matter is that since the whole expenses of the Church are met with money obtained from the Holy Synod, or with money supplied by the Russian Government, the pastors of the Church are in the position of being salaried officials of the Russian Government, a position unbecoming for the Japanese pastors. It is hence desired by those concerned that the Japan-

ese believers be given the right to have a voice in the financial affairs of the Church in Japan, and the latter be created an independent institution. It is feared that some trouble may arise in consequence of this movement."

I have read with care many and extensive arguments against Co-operation by Definition. Indeed voluminous documents were sent to me before I reached Japan and I spent no small part of my trans-Pacific voyage in reading them. Some are marked by ability of a high order and are notable for their skillful marshalling of facts and opinions. Others are a maze of technicalities. Taking them as a whole, they impress me as open to the following objections:

1. They emphasize secondary considerations rather than primary ones. One misses a large view of the question as it concerns the cause of Christ irrespective of local difficulties.

2. The point of view appears to be that of the missionary and the Mission rather than of the Native Church. This is of course, natural, and to some extent inevitable and proper; but I do not believe that this question can be wisely settled without a better balancing of the interests of both sides.

3. The fundamental assumption appears to be that the principles and methods of the particular denomination to which the writers belong and the rights and dignities of the Missions as representing the Churches of America are to be guarded at all costs, and that anything that would tend to impair them would be "an injury to the cause of Christ."

4. An assumption, which apparently underlies many arguments, is that the Japanese Church, if it is given the opportunity, will exercise its power in ways that are injurious to missionary work. This assumption is so manifest in some of the pamphlets that the reader gets the impression that if each and every objection presented were successfully answered, the basic state of mind would remain and evolve new ones.

5. The frequent statement that the writers believe this question to be "a matter of conscience" confuses definition. This is not a question between what is inherently right and inherently wrong, nor is it an issue between good men and bad men. It is a difference of opinion between Christian brethren as to what is the best course to pursue. For one party to insist that the question is one of conscience and that it therefore cannot modify its position is to put an end to all discussion; for of course, the other side would be equally justified in saying that it is conscientious too, and thus there would be a deadlock. The fact is that the question is not one of conscience at all, but one of judgment, and it should be considered from that viewpoint.

6. If some of the objections were sound, they would not be decisive. There are objections to most things in this world, especially to such great movements as this. The question is not whether objections can be found, but whether they are vital—weighty enough to overcome opposing considerations.

I heard much to the effect that acquiescence in the Japanese demand would greatly impair the rights and liberties of missionaries. The experience of West Japan missionaries who have cordially accepted the "Definition" does not sustain this argument. They have lived under the "Definition" as freely as before. They do not fear their Japanese brethren and are working happily with them. I do not believe that a missionary anywhere in the world makes a mistake when he trusts his native brethren and co-operates ungrudgingly with them. If they wish to do some things which he does not approve, it may not follow that they are wrong. At any rate, they are in their own country and are dealing with affairs which are more vital to them than to any one else. The missionary is, at best, an alien. He is not in Japan for himself or for the guarding of his own rights and liberties. He is in Japan for the Japanese. The Native Church does not exist in the interest of the Mission and the Board, but the Mission and the Board exist in the interest of the Church. If the two clash, every effort should be made to bring about harmony; but if compromise is impossible, the Mission and the Board should yield. If we are going to work for the Native Church, we must work with the Native Church.

It is said that it is wrong to give the Japanese control of our work. But is the work ours in the sense that such an objection implies? It is true that it is done by our missionaries and with our money; but it is in Japan, for the Japanese, and within the bounds of Japanese Presbyteries. The result accrues to the Japanese Church, and that Church is responsible for the future care of it. Is not the work quite as much Japanese as American? It seems reasonable that Japanese Presbyteries should say to us: "If you are going to conduct Christian work within our bounds, you ought to consult us. It is not right that we should have no knowledge of what you are doing, except as one of our members reports a personal conversation with an individual missionary whom he may happen to meet."

Suppose conditions were reversed, and that Presbyterians in Japan were to send missionaries to preach in the United States. Suppose they were to say to our Presbyteries: "We are doing this work for you and we expect the congregations which we develop to become members of your Presbyteries and that you

will assume oversight and care of them." Would not the American Presbyteries reply: "We welcome your assistance on condition that the work be conducted under the supervision of a joint committee on which we have equal representation." Would not that be deemed fair? Would any American Presbytery demand less? The fact is that our home mission Presbyteries in America insist upon the right of exclusive control of their work, even when all their churches are aided by the Board of Home Missions two thousand miles away. Is it objected that Americans and Japanese are not the same? I fear that the Japanese suspect that a feeling of this kind underlies some of the opposition to their demand for equal rights; that there is a disposition to treat them as not on the same plane with ourselves; and they resent it.

Some earnest objection to "Co-operation by Definition" was based upon the allegation that what the Japanese really want is control of missionary money and of the work of the missionaries themselves. The Japanese leaders, in the two conferences referred to, emphatically denied this. They simply felt that the evangelistic work of a Mission within the bounds of a Presbytery should be conducted under a Joint Committee. They stated, in reply to my question, that they did not ask for a majority representation, but simply for half; and that this equally balanced committee should decide where work was to be done, what Japanese should be employed to do it, what salaries should be paid to them, etc.

Less risk is involved than some imagine. It is true that a Joint Committee of Japanese and missionaries would control evangelistic work and expenditure in a given year. But the Mission and the Board would retain the sole power to determine the amount which should be placed at the disposal of the Joint Committee for this purpose. They could increase or decrease the grant for the following year absolutely at their own discretion. If the majority of the missionaries in Japan were to advise the Board that its money was being unwisely used, and that they could not convince their Japanese brethren of this, the Board would be entirely free to diminish or to discontinue its grant altogether. All that is financially involved in "Co-operation by Definition" is that the money that the Mission and the Board can devote to evangelistic work in a given year shall be controlled by the Joint Committee. This sum for the current fiscal year is about \$16,000 gold for both the East and West Japan Missions. I hope it can be more next year; but we can make it less if we think best.

To make sure that I was not mistaken on this point, I asked the Japanese leaders at both the Tokyo and Osaka Confer-

ences for their understanding. They replied: "We would not presume to dictate to the Board in New York how much money it should expend for evangelistic work. The Board has absolute control of that question without consultation with the Japanese." They simply felt that whatever amount we did spend should be through a Joint Committee.

One does not long hear and read objections to sharing control of evangelistic work with native Presbyteries before he becomes conscious of an underlying theological position. It is seldom explicitly stated, but one soon comes to feel that it is more determinative, with some at least, than most of the other objections. This position appears to be, in substance, that the Native Church cannot yet be prudently entrusted with questions which affect evangelistic work in relation to the Missions, as there is reason to fear that they may be influenced by possible theological tendencies which the objectors regard as dangerous. It would not be practicable for me to argue in this report the theological questions involved. I am concerned here, not with the ecclesiastical phases of the problem, but simply with their bearing upon mission policy. The objection seems to me to be based upon the following assumptions:

First: That we need to be afraid of our avowed aim to establish a self-supporting, self-governing and self-propagating Church.

Second: That the Church in Asia must be conformed to a particular type of theology as defined in Europe or America.

Third: That we are responsible for all the future mistakes of a Church which we have once founded.

Fourth: That Christ who "purchased" the Church, and who is its "Head," cannot be trusted to guide it.

I repeat what I have said elsewhere on this subject: Let us have faith in our brethren and faith in God. When Christ said that He would be with His disciples even unto the end, He meant His disciples in Asia and Africa as well as in Europe and America. The operations of the Holy Spirit are not confined to the white race. Are we to take no account of His guidance? He is still in the world and will not forsake His own. We should plant in non-Christian lands the fundamental principles of the Gospel of Christ, and then give the Native Church reasonable freedom to make some adaptations for itself. If, in the exercise of that freedom, it does some things that we deprecate, let us not be frightened or imagine that our work has been in vain. Some of the acts of the Native Church which impress us as wrong may not be so wrong in themselves as we imagine, but simply due to its different way of doing or stating things. When a question arose regarding the theological

trustworthiness of the Church of Christ in Japan, Mr. Robert E. Speer wrote: "I believe that the Church of Christ in Japan is sound on the great evangelical convictions. . . . The leaders stand for what is central and fundamental. Their battle is with atheism and materialism, with agnosticism and unitarianism. We must not insist on raising issues within the ranks of those who are fighting these battles which are not essential to fidelity to the great central convictions. Having confidence in the Church and its leaders, I think we must be very careful not to antagonize them on issues that are not absolutely fundamental."*

The Rev. D. C. Greene, D.D., the pioneer missionary of the American Board, in a booklet entitled "After Forty Years in Japan," writes: "Our Japanese associates have also had their providential training and it is only just that we should recognize, as we most joyfully do, their maturity of faith, their ripeness of experience and their fitness for leadership. Whatever advantages we may have had over them in the past are more than compensated for by the advantages which are theirs by right of birth. It may well be that they have missed certain experiences which we prize and which we have drawn from our long Christian ancestry, certain conceptions of religious truth, as well as certain habits of thought and action, which we can bring as our contribution to the faith and life of the Church. Thus, within our individual spheres we may be fitted to serve as experts in the furtherance of Christian work; but the responsibility of leadership is theirs, and it is a joy to know that this responsibility has fallen upon men so worthy of the confident loyalty of their Christian countrymen."

It was urged that the relation of a Mission to a Native Church is a matter to be settled on the field and that the Board should not interfere. For many years I have strongly emphasized as a cardinal principle of missionary administration the dignity and authority of the Mission within their proper sphere of responsibility. But the question whether a Mission shall co-operate with a Native Church so vitally affects the main purpose for which the Board and the Home Church support missionaries, that the Board, which has been "constituted by the General Assembly to supervise and conduct the work of Foreign Missions," cannot regard it as a purely local matter. Indeed it is doubtful whether the Board could long support a Mission whose work could not be done in harmony with the Native Church. It would not be necessary to order withdrawal. The strained relations on the field and the continued paralysis of the work would inevitably result in loss of interest

* The Foreign Missionary, page 304.

at home. In the distribution of available resources, it would be inevitable that preference should be given to regions which promise more harmony and success than would be possible in a field where the position of the Mission is "not war, but increasing isolation." Withdrawal would take place automatically.

Happily for us, however, the Board was not obliged to overrule our missionaries. Of the seventy-six on our roll in Japan, I could learn of only nineteen who are opposed to "Co-operation by Definition." I announced this in a crowded conference of the two Missions at Karuizawa and called for correction if I was in error; no one challenged the statement. Eight of the nineteen, while greatly troubled by the Synod's decision, are nevertheless willing to acquiesce in the judgment of the majority and give the "Definition" a fair trial. Only eleven out of the entire seventy-six felt, when I was in Japan, that they could not acquiesce. The fact that for convenience of local administration our missionaries are divided into two Missions, and that the present division has enabled the eleven dissenters to secure a working majority of the smaller body, is an accident of the situation which cannot be considered as affecting the merits of the question at issue. The Board must be guided, in such a large matter of policy, by the consensus of our missionary body in Japan. It cannot acquiesce in following one policy in East Japan and an opposite policy in West Japan. Both Missions are dealing with the same Japanese Church. The conditions of the work are substantially the same. "Co-operation by Definition" means the same thing in both Missions.

We may state the case in another way. There are four bodies concerned, the East Japan Mission, the West Japan Mission, the Church of Christ and the Board. Three of these bodies were agreed upon "Co-operation by Definition."

The Board, therefore, was not opposing its missionaries in Japan in this matter; it was simply sustaining a large majority against a comparatively small minority. It might be added that of the four Boards concerned, three—the Dutch Reformed, the German Reformed and our own—have approved the Definition.

In the conferences at Tokyo and Osaka, the Japanese intimated that it was probable that the approaching meeting of the Synod would consider some alternative for those Missions which refused to accept Co-operation by Definition; but they made it clear that if any such modification should be agreed to, it would not represent the judgment or the desire of the Synod, but would be simply a compromise for the time with those Missions which would not co-operate in the way desired by the

Church and with which the Synod did not want open rupture. As a matter of fact, the Synod at its meeting in October (1909) adopted the following report of a special committee on this subject:

"In 1906 the Synod formulated a Definition of Cooperation and advised the Missions hitherto known as 'Cooperating Missions' to present *ab initio* to the Japanese Board of Missions (Dendo Kyoku) plans of co-operation based on the definition.

"The West Japan Mission of the Presbyterian Church and the German Reformed Church presented plans of cooperation, based on the definition which the Dendo Kyoku accepted and is at present putting into operation. According to what we positively know, it is said that the Presbyterian Board and the German Reformed Board heartily approve the definition.

"However, some Missions are not willing to cooperate by definition, but at the same time wish to retain certain connection with the Church of Christ in Japan, and so, according to the decision of the Synod of 1908, they proposed two or three methods to the Special Committee. The Southern Presbyterian Mission and the North Dutch Missions introduced almost identical proposals, and the South Dutch Mission introduced two proposals, but not as a final agreement but as a basis of relations. The East Japan Mission sent in proposals the same as the North Dutch Mission, but as the East Japan proposals had not the sanction of the Board, the Committee were obliged to return them. The Special Committee, after careful consultation, recommend that the Synod adopt the following resolutions in the spirit of tolerance and peace.

RESOLUTION.

"The Synod of 1906 adopted a definition of a cooperating Mission, and still maintains the same regarding the fundamental principle involved in it as proper. Nevertheless, out of regard for the hitherto friendly relations existing between the Church of Christ in Japan and the various Missions, together with the Churches they represent, moreover in order to avoid the establishment in Japan of a new sect for which no necessity exists, proposes the following mutual agreement to non-cooperating Missions, not as a substitute for co-operation. A mission wishing to enter into this mutual agreement must first secure consent of the Board in the matter.

"ARTICLES ON MUTUAL AGREEMENT.

"Such Missions as desire to enter upon this mutual agreement shall conduct their evangelistic work in accordance with the following articles:

"1. Such Missions shall sincerely accept the Confession of Faith, the Constitution and Canons of the Church of Christ in Japan; moreover they shall recognize these as appropriate to and sufficient for ministers, evangelists, and Mission Churches and preaching places connected with Missions.

"2. Anyone who wishes to engage in evangelistic (Dendo) work under the Mission, may apply to Presbytery for licensure or ordination, and when licensed or ordained shall be under the government of the Presbytery. Ministers shall have the standing of corresponding members of Presbytery and Synod.

"3. Mission preaching-places and Mission-aided Churches shall have no organic connection with the Church of Christ in Japan, but their statistics shall be entered in a separate column, and they shall annually

report to Presbytery their financial and spiritual condition. Moreover, they shall use their every effort to promote the general welfare and progress of the Church of Christ in Japan.

"4. Missions shall not organize churches. When Mission-aided churches or preaching places wish to become Churches, they shall belong to the Church of Christ in Japan.

"5. In case these articles of agreement are to be amended, on the agreement of both *Missions* (having received the consent of their Board) and the *Synod* (acting on the resolution of the Standing or Special Committee) the amendment may be made. But such amendment must not conflict with the action of the Synod in 1907.

"In case the desire is to terminate the agreement, the Mission with the consent of its Board, and the Synod on action of its Standing Committee, must give notice a year in advance of such intention.

KAJINOSUKE IBUKA,	MASAHISA UEMURA,
KOTA HOSHINO,	KWANJI MORI,
KOJIRO KIYAMA,	HOKOSAKU BABA,
TAKECHI HIRAYAMA,	MATAKICHI HOSHINO,
MIBUO SAITO,	KOTANO HIKARU.

The Committee

SUPPLEMENTARY RESOLUTIONS.

"1. A copy of the foregoing resolutions shall be sent to Missions who desire to keep a certain connection with our Church by methods other than cooperation.

"2. The Standing Committee or Special Committee has the authority of making an agreement with any Mission which within the year informs them that they will carry on their evangelistic work according to this agreement.

"3. Missions that have entered upon this agreement and other Missions as well that wish to make *ab initio* plans of cooperation must present proposals of cooperation to the Dendo Kyoku of the Synod."

This may serve as a temporary working basis for those Missions which feel that they cannot accept Co-operation by Definition. It does not impress me, however, as affording any real relief. We cannot afford, in our relations with a self-governing Native Church, to accept a compromise which has virtually been extorted from it as the price of peace. It is to the credit of the Church of Christ that it was willing partially to waive its judgment in order to preserve at least the semblance of amicable relations with missionaries. But such adjustment cannot be considered a settlement of the matter. It is not Co-operation and it is not likely to result in harmony. It is simply a truce. I was gratified, therefore, when the Board declined to ask for the compromise and clearly reiterated its willingness to accept "Co-operation by Definition" as the Church desires. Its action, September 20, 1909, was as follows:

"A communication was received from the East Japan Mission requesting the Board so to modify its action of December 21, 1908, as to authorize the Mission to present, unconditionally to the Synod of the Church of Christ in Japan, through its

Special Committee, a plan of affiliation as having the sanction of the Board. The Board voted to reply, expressing regret that there has been any misunderstanding in its action of December 21, 1908, tending to obscure in the minds of the Mission the real position of the Board with reference to this whole question of relations with the Church of Christ of Japan. The Board has accepted the principle of co-operation, and not affiliation, as the proper policy for our Missions to adopt in their work in Japan. To this the Board stands committed irrevocably, as long as the Church of Christ in Japan desires that policy, or until a full and fair trial shall have clearly demonstrated that such a policy is unworkable. The request of the Mission is, therefore, declined, and the Mission once more urged to proceed immediately with negotiations for co-operation."

When this action became known, the East Japan Mission held another meeting (Oct. 11-12, 1909). A resolution "that the Mission present to the Dendo Kyoku the plans of Co-operation already approved by the Board" was finally carried by a majority of nine to two. It was agreed that others might record their votes, and the final vote stands about eleven to six.

Thus the long controversy appears to have ended, as far as official actions are concerned, and "Co-operation by Definition" has now been accepted by both of our Japan Missions. It is only fair to add, however, that those who believe the "Definition" to be wrong in principle are apparently still of the same opinion. They have yielded simply because, as one of them is reported to have expressed it, "the attitude of the Church of Christ and the Board is so clear and decisive that further opposition is useless."

Let us now give "Co-operation by Definition" a fair trial. After all, the whole plan is an experiment. We are in a period of transition, and precedents do not guide. The "Definition" was not chosen by us as the ideal one. It was the form in which the Japanese pressed it, and we had to deal with the condition, not the theory. Since we have yielded to the Church, large responsibility rests upon it to make the trial successful. If it is not, I venture to believe that the Church of Christ will be willing to make any reasonable modifications.

THE NATIVE CHURCH.

I regret that the limits of this report do not permit a full discussion of some other phases of the general question of the relationship of the Missions and the Board to the Native Church in other lands as well as Japan. The growth of the Church in intelligence, stability and faith is at once the greatest joy and the greatest anxiety of modern missionary work.

These Churches are the fruition of the hopes and toils and prayers of missionaries and their supporters in home lands. With the Apostle John we can say that we "have no greater joy than to hear that 'our' children walk in truth."

But with the development of these Churches came new problems that are more difficult than any which we have yet had to face. We are dealing not with men of our own race and speech whose customs and ways of thinking we understand, but with men of other blood and different points of view, men whose hereditary influences are far removed from ours and whose minds we, as foreigners, cannot easily comprehend. They are not interested in some of the theological discussions which have long engrossed the attention of the Western world. They find some of our methods unsatisfactory to them. They wish to determine their own forms of government, to write their own creeds, and to accept the advice of alien missionaries only so far as it commends itself to their judgment.

It is inevitable in these circumstances that differences should arise and that the Native Churches should do some things which appear to us to be unwise and perhaps injurious. It is a new experience for the white man, who has been accustomed to feel that he represents superior intelligence, to find himself shouldered aside by men whom he has long regarded as his inferiors. It is usually hard for a parent to realize that his son has come to an age when he must decide certain things for himself, and this feeling is intensified in the relations of missionaries from the West to the native Christians of the East.

All the more should we be on our guard against disappointment and wounded pride. We must recognize the fact that the native Church has rights which we ourselves claimed in earlier days, rights which are inseparable from those truths which we have long sought to inculcate. We know that the knowledge of the Gospel awakens new life. Why should we be surprised that this knowledge is doing in Asia what it is our boast that it did in Europe, and why should we be afraid of the spirit which we ourselves have invoked? It is only people of spirit who are worth anything. When the rights and dignities of the Mission or the Board appear to be jeopardized, let us not harbor a sense of injury or feel that we must resent what we conceive to be an infringement of our prerogatives. It is better to go to the other extreme and say that we have no rights in Asia, except the right of serving our brethren there.

Two phases have long been current in missionary literature and correspondence which illustrate the difficulty of the situation. They are "native agents" and "native helpers." "Agents and helpers" of whom? Missionaries, of course. Precisely;

and yet these men belong to proud and sensitive races and are not infrequently our equals. We have now come to the point in Japan, China and India, and we are rapidly approaching it in some other countries, where we should not only abandon this terminology, but the whole attitude of mind of which it is the expression.

It is a grave question whether our whole missionary policy is not too largely centered upon the Board and the missionary, rather than upon the native Church. We have theorized about the interests of the Church, but we have usually acted upon the supposition that our own interests were paramount. We are in constant correspondence and contact with missionaries; but, save for an occasional secretarial visit, we have no opportunity to come into touch with the native Christians. We are in danger of being ignorant of their points of view and states of mind. When the Board makes out its annual appropriations, it first sets aside everything required for the support of the missionary himself—his salary, house-rent, furlough, children's allowance, etc. What is left goes to the native and current work. That which we have done financially, we have done in everything.

To a certain extent this is not only right but necessary. The missionary is "one sent" from a distant land. He is living far from his natural environment and in such circumstances that he must be wholly supported from home. We cannot send men into the heart of Asia and Africa and subject them to uncertainties as to their maintenance and position. The native is in his natural environment. He supported himself before the missionary came and his ability to stay is independent of the missionary. We cannot, therefore, place the missionary and the native minister on the same plane from the view-point of our financial responsibility. We must maintain the missionary in full to the very end, not expecting or permitting him to receive the support of the Native Churches. We are not expected to maintain the native Church to the end, but only to assist it in getting started.

Making all due allowance for these considerations, the general fact remains that our policy in its practical operation has not sufficiently taken into account the development of the Native Church and the recognition of its rights and privileges. We have built up Missions, emphasized their authority and dignity, and kept them separate from the Native Church, until, in some regions at least, the Mission has become such an independent centralized body, so entrenched in its station compounds and with all power so absolutely in its hands, that the Native Church feels helpless and irritated in its presence. The

larger re-enforcements we send, the greater the danger becomes. Many missionaries feel this so keenly that they urge the abandonment of the policy of segregating missionaries on compounds and favor distributing them in small groups and even individual families so that they will live among the people and identify themselves with them. This is the German policy and it has strong advocates among missionaries of other nationalities. The Irish and Scotch Missions in Manchuria follow this course, scattering their missionaries over many places instead of concentrating them in a few. We have some stations of this kind, and indeed some whole Missions whose families are few and scattered enough in all conscience. But our general policy is one of concentration in strong stations and the small ones usually call pretty vigorously for re-enforcements. Full discussion of this question would take me too far afield just now. There are two sides to it and on the whole I favor our present policy of well-equipped stations. But such stations should be on their guard against the danger of a separative, exclusive spirit, and it should not be assumed that efficiency necessarily increases in proportion to numbers. The machinery of large stations is apt to become complicated and to require time so that doubling a station force seldom doubles the work. Except where there are higher educational institutions, four families are a better station staff than eight. Let the other four, if they can be sent, man another station.

The reasons for vesting financial power in the Missions, as far as foreign funds are concerned, are strong; but the time has come when the Presbyteries on the foreign field ought to be given a larger cooperative share in supervising evangelistic work, and in some places, full responsibility for expending the funds which they raise. One reason why our Presbyteries in many fields are not showing that fidelity and aggressiveness which we desire is because they have practically no power. They are overshadowed by the Mission. All questions affecting the work are decided by the missionaries within the close preserve of the Mission. The native pastors and elders feel that they have no voice in the real conduct of affairs and therefore they have little sense of responsibility for it. Sometimes they acquiesce indifferently in this situation and become negligent; sometimes they acquiesce under necessity and become irritated. In either case, the result is unfortunate.

As I have already intimated, I emphasized conferences with native leaders and tried to get into touch with them. I am not so ignorant of the Asiatic mind as to imagine that I wholly succeeded. No man can run out from America for a visit in the Orient, a man who does not understand the language and who

has not lived among the people, and by any number of conferences conducted through an interpreter familiarize himself with the native point of view. Men who lived in Asia a life-time confess that there is still much that is inscrutable to them. Still, by asking questions of representative Christians in many different fields and also by asking questions of experienced missionaries and thus getting the benefit of the knowledge of those who are in a better position to judge, one can hardly fail to get some idea of the Asiatic attitude. It is significant that in all my conferences with native Christians in various parts of Japan and China during this visit, and in the same countries, and also in Siam, Laos, India, the Philippines and Syria during my former visit, I found substantially the same state of mind, and conversations with hundreds of missionaries of our own and other Boards have pointed to the same conclusion. In New York we are constantly corresponding with missionaries scattered all over the world, and in the course of years and in many thousands of letters certain facts and opinions are clearly apparent. These confirm the impressions gained on the field.

This general feeling naturally exists in varying degrees of intensity. Sometimes, it is strong; sometimes weak; and in some places, notably Korea, it is as yet hardly observable, for reasons to which I refer elsewhere. But taking a wide view of the situation in Asia, as I have had opportunity to study it on two different journeys eight years apart, in many different countries and in fifteen years of correspondence as a secretary, it seems to me indisputable that the time has already come, in some places, and is swiftly coming in others, when the Native Church is reaching self-consciousness, when it is restive under the domination of the foreigner, and when it is desirous of managing more fully its own affairs. In Japan, the Church is determined to do this at all hazards, even though it has to lose all foreign assistance whatever. The Church of Christ is willing to have foreign missionaries and foreign aid only on condition of co-operation as the Church defines co-operation.

In China, the same state of feeling is rapidly developing, though the Chinese feel more strongly the need of financial assistance from abroad. Twice in North China, movements have arisen for the formation of an independent Chinese Church, and the second movement, a recent one, would probably have succeeded if it had been under more effective leadership and if the difficulty of financing such a Church without outside aid had not been so serious. I asked the Chinese in our Peking Conference why they were not satisfied with the Church which they already have, and which we are cordially willing to turn over to them as fast as they are able to assume responsibility for it.

The reply was to the effect that the Chinese do not feel that the present Church is Chinese; they regard it as the foreigners' Church.

The same feeling developed in the large conference with Chinese leaders in Shanghai. They evidently considered the question the burning one and they discussed nearly all day. Afterwards we took it up in the missionaries' conference. There, too, its gravity was fully recognized. The missionaries faced it squarely and handled it with courage and wisdom. The result was the unanimous adoption of the following paper:

"Careful consideration was given to the questions which were raised by the Chinese leaders in their conference Saturday.

"We cordially agree with our Chinese brethren, and indeed we had already expressed the opinion, that the time has come in some of the Missions, and that it is rapidly coming in others, when the Presbyteries should be given a larger share of privilege and responsibility, both in the conduct and support of evangelistic work, the selection of Chinese evangelists, etc., than now exists in many places.

"We also believe that it would be wise to give the Presbytery or Synod concerned some representation on the field board of managers of theological seminaries, which are most vitally related to the evangelistic work in the training of pastors and evangelists.

"We recognize that there are many details which will have to be worked out with care, and that conditions differ in various Missions. We therefore content ourselves now with this general expression of opinion, and we earnestly commend the whole subject to the earnest consideration of our respective Missions at their next annual meetings.

"We wish to report to our respective Missions that the Chinese, in the conference referred to, expressed great interest in other educational institutions to which they look for the education of their children; that they expressed concern about their exclusion from consultation regarding them, particularly in matters affecting location and removal, and that they expressed deep concern regarding the cost of education of the children of the poorer Christians and particularly the children of pastors and evangelists. When asked whether they would prefer a special school for the free education of these children, or special aid in schools and colleges already established, they unanimously voted for the latter."

When these resolutions were made known to the Chinese, they expressed unbounded relief and gratification. They appeared to feel that if this policy were ratified by the Missions and became practically operative, the consequences would be

beneficial in the highest degree. Some fear was privately expressed that they read into the resolutions more than was intended; but as I left, copies were being translated into Chinese so that the exact wording could be in their hands.

Nowhere did I find a better feeling between missionaries and native Christians than in Shantung. A committee of three, headed by the Rev. J. A. Fitch, formulated the following answer to some of my questions on the Native Church and the answers were approved by the conference:

"As a matter of fact, the Chinese constituency connected with the Mission is already theoretically entirely under the control of the local Presbyteries, as far as purely ecclesiastical matters are concerned. The foreign missionaries sit as ordinary members of the local church courts. The Chinese Church is making steady progress in the direction of fitness for exercising this power of self-government, especially in the Wei-hsien field. Any extension of power could only be made in the direction of giving the Chinese Church control of Mission funds. Such a step has not yet been suggested by the Chinese Church, and would not, in our judgment, be advisable.

"The Chinese power of self-government develops rapidly in the Church. As a people they are not wanting in a genius for government. The development of financial independence and Christian education ought to bring with it ample ability for self-government.

"Many think that our present methods do give sufficient scope to the Native Church. Up to the present there has not been much evidence of a desire on the part of the native leaders to have more power and a wider field. But there is just a little indication that they will soon be beginning to reach out for more power of control. They give largely to education, and it is but natural for them to feel that they should share in the administration of educational affairs in some way. They also give more or less toward helpers, and a similar question in regard to their selection and direction easily arises. They have not been given this power in the past further than the individual church choosing their own evangelist, when they support him. There is here a middle ground partly supported by foreign funds and partly by native. As yet no plan has been worked out for joint control. In Wei-hsien field, however, where the patrons are responsible for about three-fourths of the cost of the boys' day schools, the Presbytery has appointed a man who jointly with the missionary in charge controls and directs the boys' day school system. But whether some further control should not be yielded is a serious question, about which opinion is divided."

Later reports indicate that even in Shantung evidences of the general movement among Chinese ministers and elders are manifesting themselves. They show no spirit of mere criticism or complaint; only the healthy ambitions of a normal development:

The subject is too large and involves too many ramifications to be adequately treated in this report. I can only raise the question now in this tentative way, and express the earnest hope that the Board will study further and carefully into the whole subject and hold itself in readiness to admit the Native

Churches to such larger participation in the supervision of the work and even in the use of money for evangelistic work as the Missions may deem practicable in their respective fields. There will be some risks; but they can hardly be as formidable as the risks of the present policy. We cannot always keep the churches of Asia in leading strings, and we ought not to do so. We must trust them and help to put them upon their feet.

We ought to face these new questions of relationship, not simply because they are forced upon us, but because we ourselves frankly recognize their justice. It would not be creditable to us to insist upon holding all power in our own hands until some aggressive Church, like the Church of Christ in Japan, forces us to let go. We ought to see these things ourselves. If we really desire a self-reliant, indigenous Church, let us not be angry or frightened when signs of self-reliance appear.

The more I see of the Christians of Asia, the more I respect and love them. I expected to find intelligence and earnestness in the Japanese leaders, for I knew the social and intellectual strata from which most of them come. But I confess that I was surprised by what I saw in Korea and China eight years ago, and particularly during this visit. In these countries, the Christians, as a class, have come from the lower strata of society. I do not mean from the very lowest, nor am I unmindful that some of the Christians are men and women of the upper classes. Nevertheless, the average type has come from a lower social, financial and intellectual level than the Christians in Japan. The Korean communicants are, as a rule, humble villagers or peasants; the Chinese communicants small farmers or shop-keepers. Few in either China or Korea had any education or social advantages prior to their baptism. All in Korea and the large majority in China have come out of superstition and ignorance within a generation. Pastors, elders, evangelists and teachers have been taken from this level; though of course the strongest have been chosen and given such training as was practicable. Our schools and colleges are now turning out more highly educated men. But most of the leaders of the Native Churches still belong to the first generation of Christians, and had little education in youth or until they were converted. But in our conferences, these men discussed large questions with intelligence, courtesy and dignity. Sound opinions were expressed and ably advocated. We felt that we were conferring with men who were our equals.

These Christians are often mighty in prayer. A missionary writes of two of the Chinese pastors in his station: "The prayerfulness and pastoral spirit of these leaders have been a

rebuke and an inspiration to me. Their conversation is usually on the Scriptures, the passages of which they can find better than any foreigner I know; and their thoughts are much on the problems of the little groups of Christians. Often on the road we have stopped and prayed specifically for what the leaders had jotted down of definite petitions for particular needs. The reality, sincerity and naturalness of their prayers, both in thanksgiving and petition, have impressed me. Men who are not living in the Spirit cannot 'get up' such prayers as they pray all the time."

Many of these men, too, endure hardness for Christ. They do not have the mental and financial support of the foreigner. No great body of influential people in other lands holds up their hands. They stand alone, not only in their social and business relations but sometimes in their own families. They stand, too, as a rule, in such poverty as we but faintly imagine, with only the barest necessities of physical life and few if any of its comforts. But they manifest a fidelity and courage and loving devotion to Christ which deeply move me. If, as Amiel said, "the test of every religious, political or educational system is the man which it forms," Christianity is meeting the test in Asia. These men are our brethren. They are doing, to say the least, quite as well as any of us would do in similar circumstances. Let us honor them and trust them. Let us not call them any longer our "agents" or "helpers," but our co-workers and friends.

I felt anew in this tour that the scattered Churches in Asia today are in about the same position as the Churches of the first century to which the inspired writers addressed their Epistles. They, too, were poor and lowly people in the midst of a scoffing and hostile world. The rich and the great heeded them not, and fidelity to Christ often meant loss of occupation and persecution which were hard to bear. To them the Apostles wrote, expressing the affection which they had for those early Christians, their anxiety as they considered the temptations and problems which they were facing, and yet their absolute confidence that God would guide His people aright. We re-read those Epistles from day to day as we journeyed, and I was impressed by the similarity of ancient and modern conditions. The Apostles could hardly have written differently if they had directly addressed the Churches of Asia in the twentieth century. The little companies of believers at Philippi and Colosse, Corinth and Ephesus, and the sojourners of the dispersion in Asia Minor are reproduced today in the Churches of China, Japan and Korea, and in thinking of them we would gladly say with Paul and Peter and Jude: "Grace to you, and

peace from God our Father and the Lord Jesus Christ. I thank my God upon all my remembrances of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the Gospel from the first day until now; being confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Jesus Christ.*

"For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."†

"Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ; whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."‡

"Now unto him that is able to guard you from stumbling and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen."§

KOREA.

THE PROBLEM OF EVANGELISTIC SUCCESS AND POLITICAL RELATIONSHIP AMONG A HELPLESS PEOPLE.

We must remind ourselves at the outset that the Koreans, unlike the Japanese, are not a masterful people with imperial ambitions. They are a subject race, and they have been for centuries. It is true that there were periods of so-called independence and that the monarch bore the proud title of "Emperor," while ministers plenipotentiary were in the capitals of Europe and America. But the independence was seldom more than nominal. The Koreans were pulled and hauled by contending powers until the nation developed an attitude of hopeless submissiveness or rather of despair. It would be easy to find many Koreans who would deny this, and easy to point

* Phil. 1:2-8. † Col. 1:8-9. ‡ I Peter 1:6-8. § Jude 24:25.

to some who have made heroic struggles against it; but the people as a whole have so long acquiesced in the inevitable that a certain state of mind has resulted. The Koreans do not like their present rulers and would gladly exchange them for the Russians or almost any others. Any western power which might enter Korea would be welcomed with open arms. But no other nation, except Russia, has the slightest thought of interfering with Japanese occupation, and Japan is on her guard against Russia.

An inherent difficulty which runs deep and affects many problems in both Church and State is the fact that Korea has no middle class, no manufacturing or professional class, no trained leaders of any kind. There are only two classes, the "noble" and the peasant. It would be difficult to find men who are less noble than the former, the Yangbans. They are effeminate and corrupt to the last degree. The common people appear, at first glance, to be the least attractive of the peoples of Asia. They lack the energy, cleanliness and ambition of the Japanese, the thrift, industry and strength of the Chinese. The visitor usually comes from Japan and the contrast is painful. The villages are a squalid collection of mushroom hovels. The streets are crooked alleys and choked with filth, except where the Japanese have enforced a semblance of cleanliness. The people are dirty and slothful. More unpromising material, apparently, could hardly be found.

Some travelers have accepted this first impression as final. "The Korean has absolutely nothing to recommend him except his good nature," declares Whigham.* Dr. George Trumbull Ladd says: "The native character is rather more despicable than that of any other people whom I have come to know."† George Kennan writes: "They are not only unattractive and unsympathetic to a Westerner who feels no spiritual interest in them, but they appear more and more to be lazy, dirty, unscrupulous, dishonest, incredibly ignorant, and wholly lacking in the self-respect that comes from a consciousness of individual power and worth. They are not undeveloped savages; they are the rotten product of a decayed Oriental civilization."‡

There is a great deal more to the Korean people than these pessimistic utterances would indicate. One is reminded of one of Mr. Russell's stories in "Collections and Recollections." When Selina, Countess of Huntingdon, asked the Duchess of Buckingham to accompany her to a sermon by Whitfield, the Duchess replied that the doctrines of the Methodist preachers were most repulsive and strongly tinged with

* Manchuria and Korea.

† In Korea with Marquis Ito.

‡ Article in *The Outlook*.

impertinence and disrespect toward their superiors. "It is monstrous to be told," she wrote, "that you have a heart as simple as the common wretches that crawl on the earth; and I cannot but wonder that your ladyship should relish any sentiments so much at variance with high rank and good breeding."

Physically, the average Korean is a robust man. He is not as tall as the European or the Chinese of the northern provinces, but he is larger than the Japanese. The traveler is amazed by the strength and endurance of the Korean porters. As our first tour of Asia was expected to last a year and a quarter, we took with us not only small steamer trunks that could easily be carried wherever we went, but two large store trunks in which we kept extra supplies of clothing for various emergencies. These store trunks we ordinarily left at a port while we traveled through the interior. They were heavy, weighing between 200 and 250 pounds. The Korean porters, however made light of them. Each porter was equipped with a wooden framework called a "jickie." It roughly resembles a chair upside down and is held on the back by straps or ropes which pass over the shoulders and under the arms. A porter stooped while a friend placed that heavy trunk in the jickie, and then the porter with comparatively little effort rose and jogged along as far as we wished to go. In this way our trunks were taken from the waterside at Chemulpo to the railway station, and then they were taken from the station in Seoul to the house more than a mile away at which we were to be entertained. I was rather dazed by the performance. I walked briskly myself and had nothing to carry, but the trunks were at the house within five minutes after our arrival, the charge being fifteen sen each (about seven and a half cents). These men live on a diet of rice and beans, with a few other vegetables and an occasional fish. They wear short jackets and baggy trousers, both of white cloth which is always dirty. But the muscles in their legs and arms are mighty bulging knots as hard as whip-cords.

A significant and rather startling fact is that with the adoption of foreign dress it is impossible to tell Koreans and Japanese apart, except by the language. The marked dissimilarity in appearance now proves to have been in the top-knot, the horse-hair hat and the flowing white garment. The majority of the Koreans still adhere to their traditional garb, but increasing numbers in the cities are cutting their hair Japanese fashion and wearing the same style clothing as their conquerors. To test the matter, I repeatedly asked old residents in Seoul to tell me whether men whom we met on the streets were Koreans or Japanese, and they could seldom do so without asking questions.

The Korean's personal courage is good, as he has repeatedly shown in his former wars with the Japanese, though his lack of organization and competent leadership and his ignorance of the weapons and methods of modern warfare make him helpless before the Japanese today.

Nor are Koreans lacking in intelligence. They are mentally quite the equals of the Chinese and the Japanese and they develop quickly under education. The helplessness of their political subjugation to a powerful neighboring nation and the hopeless oppression and corruption of their own government, united to their natural lack of initiative and ambition have given the world a wrong impression as to their real ability. Every one conceded that the best speech at the International Student Conference of 1907 in Tokyo was made by a Korean. He delivered it with splendid power in excellent English and then, to the amazement and admiration of his audience, he delivered it again in Japanese. Korean children are remarkably bright scholars, as all missionary teachers testify. Most of my visit to Korea in 1901 and a part of this visit were spent among the country villages where my contact with the natives was direct and constant. My long tour of Asia enabled me to compare the average Korean with the average village types of the Chinese, Japanese, Filipinos, Siamese, East Indians and Syrians. While the Koreans are less industrious and persistent than the Chinese and Japanese, and less cleanly than the Siamese and Filipinos, they impressed me as quite as capable of development as the typical Asiatic elsewhere, if conditions were equally favorable. Archibald Little, who saw many of the peoples of Asia, not only wrote of the superior physique of the Koreans, but he declared that "in intelligence, where the opportunity of its development is afforded, they are not inferior to other races of Mongol type."*

Their ancient history is one of honorable achievement. Koradadbeh, the Arab geographer of the ninth century, tells us that in his time the Koreans made nails, rode on saddles, wore satin, and manufactured porcelain. Japanese records show that the Japanese themselves first learned from Koreans the cultivation of the silk worm, the weaving of cloth, the principles of architecture, the printing of books, the painting of pictures, the beautifying of gardens, the making of leather harness, and the shaping of more effective weapons. Koreans learned some of these arts from the Chinese; but even so they showed their readiness to learn, while they themselves were the first makers of a number of important articles. Whereas the Chinese invented the art of printing from moveable wooden

* "The Far East," page 247.

blocks, the Koreans in 1401 invented metal type. They used a phonetic alphabet in the early part of the fifteenth century. They saw the significance of the mariner's compass in 1525. They invented, in 1550, an astronomical instrument which they very properly called "a heavenly measurer." They used cannon, explosive shells and iron-clad ships in attacking an invading army of Japanese in 1592. Money was used as a medium of exchange in Korea long before it was thus used in northern Europe.

The Koreans of today have not improved upon the inventions of their ancestors and appear to have deteriorated rather than advanced; but this deterioration has been largely due to conditions which can be remedied, and as a matter of fact are now being remedied. A people which showed such intelligence once can probably under more favorable conditions show equal alertness again. With good government, a fair chance, and a Christian basis of morals, the Koreans would develop into a fine people.

This view is supported by the rapid progress of Koreans who have settled across the Yalu in Manchuria. Russian government is far from being ideal, but the rule of the Russians prior to their expulsion from Manchuria was much better than the rule of the Korean government. There were at least a more honest enforcement of law and a greater security of life and property. The result was that the Koreans in Manchuria became comparatively industrious, thrifty and prosperous. "The air of the men has undergone a subtle but real change, and the women, though they nominally keep up their habit of seclusion, have lost the hang-dog air which distinguishes them at home. The suspiciousness and indolent conceit, and the servility to his betters, which characterize the home-bred Korean, have very generally given place to an independence and manliness of manner rather British than Asiatic. . . . In Korea I had learned to think of the Koreans as the dregs of a race, and to regard their condition as hopeless; but in Primorsk I saw reason for considerably modifying my opinion. It must be borne in mind that these people, who have raised themselves into a prosperous farming class and who get an excellent character for industry and good conduct alike from Russian police officials, Russian settlers and military officers, were not exceptionally industrious and thrifty men. They were mostly starving folk who fled from famine, and their prosperity and general demeanor gave me the hope that their countrymen in Korea, if they ever have an honest administration and protection for their earnings, may slowly develop into men."*

* Isabella Bird Bishop, "Korea and Her Neighbors," pp. 235 and 236.

Weale bears testimony to the same effect regarding the Koreans at Harbin. Mr. Thomas W. Van Ess, Auditor of the O. C. Mining Company in northern Korea, wrote as follows to the Rev. Graham Lee, of Pyeng Yang:

"Replying to your letter asking my opinion of Koreans as clerks and accountants, I would say I have had Koreans working under me in the above mentioned capacities for the past thirteen years. I have always found them diligent, good workers and very quick to learn, and in my opinion, taking them as a whole, much easier to teach than the other Oriental races with which I have also had many years experience. To cite an individual case: I have with me now a Korean who is a splendid typist, accurate, neat and a fast manipulator. Five years ago he was only a cook and spoke very little English. I took him into the office as errand boy and general roustabout. He has never received any regular schooling and practically taught himself to read and write English. He is accurate at figures and a better typist than some white men who came out to work for the Company from America as stenographers and typists. He does not do his work mechanically but uses his brains. The Company employs on the concession about five thousand Koreans, and the heads of the different departments can all certify and produce dozen of natives whom they have taught from the very start, and who are now experts at their various duties, which duties include work as miners, timbermen, hoist and stationary engineers, machinists, blacksmiths, carpenters, electricians, assayers, mill men, hospital assistants, etc. All that is necessary to bring out the splendid capabilities of the Korean is a practical education."

My heart goes out with affectionate interest to those humble Koreans as I recall the kindness of their welcome to the strangers from across the seas, the mingled simplicity and dignity of their bearing, and the poverty and wretchedness of their lives. They are our brother men, who have been less fortunately situated than ourselves, and they need what we can give them.

The country is now in commotion. The time honored placidity which made the name "The Land of the Morning Calm" eminently appropriate has been rudely disturbed. Korea is no longer "the Hermit Nation." Its capital is only fifty-three hours by railway from the capital of Japan. Society is in chaos. All the old conceptions of life are being broken up. Whatever restraints the old order had are being removed. Gambling is an old established vice in Korea, but it is now worse than ever. New conditions are being created; new habits are being formed; new ideas are rushing in. When I was in

Korea nine years ago, the top-knot was universal. I do not recall seeing a Korean from one end of the country to the other who did not have his hair done up in the traditional way. A Korean without a top-knot at that time would have been deemed a renegade. But during this visit, multitudes of Koreans that I saw had cut off their top-knots and were wearing their hair European fashion, or perhaps I had better say, Japanese fashion, for the Japanese cut their hair short and comb it straight up in pompadour style. Practically all of the boys in the mission schools now wear their hair in this style, and also a large majority of Christian adults. It would be difficult to overestimate the significance of this apparently simple change, for the top-knot stood for loyalty to ancient traditions and almost everything that the Korean venerated. It was the tie which bound him to the past. Its passing means nothing less than the passing of the old Korea.

While this and other changes are due in part to the causes which have brought about the general movement among the peoples of Asia, the specific external force which has suddenly been applied is the Japanese occupation, which we must now consider.

THE JAPANESE IN KOREA.

I have already referred to the fact that the domination of some foreign power was inevitable, and that the Koreans would probably have been more willing to acquiesce if that power had been some other than Japan. The two nations have been hereditary enemies for a thousand years. Japanese invasions have been numerous and the one in 1276 so terribly devastated the country that Korea has been a wretched and dilapidated nation ever since. Then the sufferings of the people were severe during the China-Japan War of 1894 and the Russia-Japan War in 1905, and as the Japanese were the victors in both wars, they are naturally held responsible for the ruin which followed. The Japanese, too, are not particularly conciliatory in their dealings with the Koreans. They have long regarded them as inferiors. They have not taken the pains that the Russians took to cajole the natives, to keep the Emperor supplied with money, and to conciliate popular good will. They manage the Koreans with the brusqueness of the Anglo-Saxon rather than the suavity of the Oriental; ignore "face" which every Korean sensitively cherishes; and in general deal with the Koreans about as Americans deal with the North American Indians, and as the British deal with their subject populations. The Anglo-Saxon is therefore hardly the person to criticise the Japanese.

Unfortunately, too, the first Japanese whom the Koreans saw in numbers were soldiers and adventurers. The army necessarily occupied the country during the war and for some time after its close. Military rule is strict everywhere. It has to be in the more or less lawless conditions which follow a war; but it is none the less galling to civilians. We know how Filipinos and Americans alike chafed under the rule of the United States army in the Philippines notwithstanding the fact that our generals were men of the highest efficiency and rectitude of intention. The Japanese soldiers in Korea immediately after the war were those who had fought in the campaigns with Russia. They regarded Korea as the prize of the war, and in spite of Japanese discipline, they had something of that spirit of exhilaration and lawlessness which has always characterized soldiers after a victorious campaign. White men who remember the conduct of European and American troops in Peking, after the raising of the siege of the legations in the summer of 1900, will not be surprised that there was something of the same disposition on the part of Japanese troops in Korea. During the period of military occupation there were undoubtedly many cases of brutality, and the enterprises which were necessary to strengthen Japanese occupation were carried out with scant regard for the people.

The Japanese civilian immigrants, too, who poured into Korea immediately after the war, were not the best type of Japanese. Americans know the breed—their own countrymen who rushed into California in 1849, who did their ruthless pleasure in Alaska, and who furnished the carpet-baggers of the Southern States after the American Civil War. Our usually good-natured Mr. Taft characterized many of the disolute, brutal and lustful Americans whom he found in the Philippines, when he became Governor General, with a sharpness of invective which made them his bitter enemies. He said that they were the worst obstacle to America's purpose to deal justly with the Filipinos. Is it surprising that the same class of Japanese hurried to Korea, and that they rode rough shod over the helpless natives?

We must remember, in justice to the Japanese, that some of the things which gave offense to the Koreans were inevitable. It is not possible for a conquering army in time of war to sweep through a country and not incur the fear and hatred of the native population, and Japan had to do this twice within a decade. Moreover, when the Japanese took control of Korea, they found one of the most rotten and inefficient governments on earth. It would not be easy to exaggerate the extremity of the situation. Save for the few improvements which had been

developed by foreigners, there were no roads, no railways, no telegraphs, no schools worthy of the name, no justice in the courts, no uniform currency, no anything that a people need. The Japanese had to create the conditions of stable government, and to do this against the opposition of the corrupt ruling class and the inherited inertia and squalor of the people as a whole. Of course, the Koreans were furiously angry. Even those who realized the necessity for the change were bitter, for no people like to be ruled by aliens.

The common charges of forced labor and the seizure of property without due compensation have two sides. There have no doubt been instances of great hardship to Koreans who were compelled to leave their own fields and toil on public works, often at a distance from their homes, while other Koreans received little or nothing for land which they were forced to surrender. On the other hand, it should be remembered that it would have been difficult if not impossible for the Japanese authorities to carry out some of the improvements which are of large value to the whole country, such as roads, railways, sanitation, etc., if they had been obliged to depend upon the voluntary labor of Korean peasants, who are admitted by their warmest admirers to be indolent and shiftless and who, even when diligent and ambitious, do not like Japanese taskmasters. As for land, every government has the right to take private property under the privilege of eminent domain. It ought to pay a fair price for it. The Japanese affirm that they did this, but that the Korean magistrates, through whom the arrangements were made, pocketed the money. But why did the Japanese trust them when they knew their character?

While the course of the Japanese is generally exemplary in regions where officers of high rank are in immediate charge and where foreigners have opportunity to notice what is being done, the treatment of Koreans by officials of lower grade in places remote from the capital is not always so just. Inferior men, far from the observation of their superiors, are able to indulge their temper with little fear of consequences. Doubtless some of the many stories of injustice are susceptible of explanation; but the reports are too numerous and explicit to be dismissed as altogether baseless. We know what white men do when they are placed in absolute control of a helpless people. The Belgians in the Congo State, the French in Madagascar, and hundreds of German, British and American officials in other places, have been harsh and overbearing, and it is not surprising that some Japanese officials show the same traits in like circumstances.

The sale of opium and morphine is another grievance. This is contrary to Japanese law; but it is conducted more or less openly by Japanese, particularly in the country districts, where peddlers are spreading the morphine and opium habit among multitudes of Koreans. The Japanese strictly enforce their law in Japan, and Japanese magistrates in Korea will usually punish the traffickers, if a case is brought so directly to their notice that they cannot escape responsibility; but they will seldom press matters unless compelled to do so, and the effort to make them is apt to be unpleasant. Thousands of Koreans are learning the use of the morphine syringe from these Japanese vendors, and as they are like children in the indulgence of their appetites, as unsophisticated as North American Indians are with liquor, the evil has grown to serious proportions. Every hospital in Korea now has to treat opium and morphine fiends. Opium-smoking has long been a vice in China and the Chinese have used opium in Korea; but the evil has never been so great as it is now. Protests of missionaries are beginning to make some impression, but the demoralization of Koreans continues.

The social evil is still more demoralizing. The immoral conditions in Japan have long been notorious. Although some improvement is observable, licentiousness is still regarded by many as a venial offense and it involves less reproach both to men and women than in any other country in the world which lays claim to civilized standing. The statement of H. B. Montgomery in his book, "The Empire of the East," that he has "no hesitation in describing the morals of Japanese people to be on the whole greatly superior to those of Western nations," is simply pathetic. A man who can visit Japan and carry away such an impression is beyond argument. Murphy's "The Social Evil in Japan" describes the true situation with startling clearness. It is not surprising that the Japanese have carried their habits to Korea. The tendency of men of all races to be more unrestrained abroad than at home is not lacking in the Japanese, and the result is a carnival of vice such as Korea never knew before. The Koreans are not particularly moral, but they at least left sensuality to individuals who wanted it, and regarded brothels as places to be kept from public gaze. But the Japanese have licensed houses of prostitution in Korea as they have built court houses and railway stations. Wherever they locate their colonies, they set apart a section for brothels. Handsome buildings are erected and filled with music and electric lights, so that the whole place becomes one of the most attractive in the city. Nor do they select retired locations. The most conspicuous part of Seoul in the evening is the brilliantly illuminated "Yoshiwara." It is on a hill slope within view of the

whole city. Every boy and girl in our two boarding schools can see it. Every youth of both sexes in Seoul cannot help knowing that it is there and that it is thronged nightly by men who consider themselves respectable.

Conditions substantially similar, though of course on a smaller scale, exist in practically every Japanese colony in Korea and Manchuria. Even where the number of Japanese is very small, it includes prostitutes. Nor is the evil confined to segregated sections. Geisha (dancing girls) are scattered about every considerable town, and waitresses in most of the inns and restaurants as well as the drinking shops are well understood to be prostitutes. That the authorities know this is apparent from the following figures, which were obtained from official sources for the year ending December 31, 1908:

Seoul. Japanese population, 27,000.

Prostitutes, Japanese	283
Geisha (Dancing Girls), Japanese	196
Waitresses in inns, saloons and restaurants, Japanese...	401
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Total	880

Pyeng Yang. Japanese population, 7,292.

Prostitutes, Japanese	75
Geisha, Japanese	35
Waitresses, Japanese	105
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Total	215

The official records also show that there is a monthly government tax collected from the prostitutes and geisha, the tax for Pyeng Yang alone being 462 yen a month. The number of Korean prostitutes reported by the authorities in Seoul is 304, and of Kisang (dancing girls), 107, a total of 411. That is, there are more than twice as many immoral women among a Japanese colony of 27,000 as there are in a Korean population of 300,000; though it should be said that the very publicity with which the Japanese indulge themselves makes it easier to tabulate their statistics than those of the Koreans, who are more secretive in their habits. Racial distinctions are obliterated by this social evil. Koreans are not only openly solicited to vice, but I was informed that it is not uncommon for Japanese to conduct small traveling parties of prostitutes from village to village in the country districts.

Much has been said about the demoralizing effects of sensual indulgence upon the Japanese. Venereal diseases entail serious physical as well as moral consequences. Of every one hundred men who are examined for enlistment in the army,

I was told that sixty have to be rejected and that seventy per cent. of these are on account of syphilis. But it is the influence of this vice upon Koreans that I am discussing now and the gruesome subject surely needs no further elucidation here.

I am not unmindful that there is shameful immorality in the cities of Europe and America, and that most of the foreign concessions in the ports of Asia include sinks of iniquity of which Sodom and Gomorrah might have been ashamed. No Asiatic can be viler than a degenerate white man. Nor is Japan alone in licensing prostitutes. There are men in western lands who deem governmental regulation under a license system a better way of dealing with the social evil than to permit it to run at large under prohibitory laws which are usually a dead letter, except as police use them as a means for self-enrichment. Japan has but followed the lead of Germany in licensing a vice which no government has ever eradicated. But whatever may be the theory, the practical effect in Japan is to advertise vice, make it easy and attractive, and clothe it with apparent official sanction. Very few governments with which I am acquainted are in such open alliance with vice as the Japanese municipal governments appear to be, and no brothel in all the world displays Christian symbols or is regularly visited by Christian ministers for the collection of money for religious objects and for the offering of prayers for the prosperity of its infamous business, as Japanese brothels are frequently visited for these purposes by Buddhist priests.

I am sorry to write so plainly on this unpleasant subject regarding a people whom I respect and admire in many ways. I am glad to know that increasing numbers of Japanese lament the quasi partnership of their authorities with the social evil and would gladly see it dissolved and the vice banished, at least to the under-world to which other communities relegate it. I am aware, too, that some remedial laws have been enacted in Japan, and that some restrictive decisions have been handed down by the courts. But these laws and decisions were obtained chiefly as the result of agitation aroused by missionaries led by Mr. Murphy and the Salvation Army against an indifference and opposition which Mr. Murphy has vividly described in his book already mentioned. The benefit of these enactments and decrees in Japan has not extended to Korea to any appreciable degree. Judging from what I could see and learn, many Japanese do not yet have much conscience on the subject. They are unmoral rather than immoral, and they frequently stare with ill-concealed surprise when they are told that the common licentiousness is wrong. One way to make them see that it is wrong is for every one who visits their country and its depend-

encies to make it clear that the public opinion of civilized mankind condemns vice, and that those who indulge in it are not respected.

The establishment of civil rule under Prince Ito as Resident-General inaugurated a better era than the one which followed the war. I do not agree with those who reviled him as the arch-enemy of Korea and the most dangerous foe of China. Granting that he was an Oriental, that he was Japanese to the core, and that his private morals were criticised even by his own countrymen, the fact remains that he was in many respects one of the very wisest and best of the public men of Japan, and that he had the largest and most considerate views of the Koreans and of the duty of his country to them of any Japanese in high public position. If Korea is to be ruled by Japan at all, its friends could not have selected a better Japanese as Resident-General than Prince Ito. I found a general opinion, not only among Japanese but among missionaries and others with whom I talked, that on the whole he was a firm and just administrator, who earnestly tried to better conditions. He had the statesmanship to see that, from the viewpoint of Japan herself, it was expedient to deal justly with a subject people. He placed a higher class of men in public office, enacted wholesome laws, made roads, encouraged education, reorganized the courts, placed the currency on a gold basis, and promoted other salutary reforms. Fifty million yen have been spent on railways. The lines were operated at a loss at first, as they were largely used for the transport of troops and military supplies; but they now return a fair profit, the net balance last year being 316,544 yen.

Prince Ito's published report on "Reforms and Progress in Korea" is very interesting reading. After an explanatory introduction, it discusses the main subject under twelve heads: Administration, Judiciary, Defence, Finance, Currency, Banking, Commerce, Communications, Public Undertakings, Agricultural and Industrial, Sanitation, and Education. Eleven appendices, as many more tables of statistics, three maps and five full page illustrations make this report a valuable compendium of Japanese efforts and intentions in Korea. The Japanese, like Americans, naturally put their best foot forward in a report issued for the outside world. The main facts, however, appear to be indisputable.

I had a long conference with Prince Ito when I was in Tokyo. I shall not now attempt to give a full account of that conversation. While it was private, he knew that I was seeking information for public use and gave me full liberty to quote him. He spoke excellent English and discussed the whole

question of Japanese plans in Korea with every appearance of candor. He freely admitted that mistakes had been made and he lamented that many of the Japanese who at first went to Korea did some regrettable things; but he earnestly expressed his desire to make his country's rule in Korea a real benefit to a people who, he deeply felt, had never had a fair chance. The fanatic Inchan Angan, who assassinated him at Harbin, October 26th, did the worst possible thing for Korea, for he murdered the most powerful friend that his countrymen had among the ruling Japanese. It is significant that the only enemies that Prince Ito had in Japan were of the party which favors a more drastic policy in Korea. This party felt that Korea was the absolute property of Japan, that its prompt "Japanization" was a military necessity, and that its people were so hopelessly and contemptibly inferior and incorrigible that as little attention should be paid to their alleged rights as the United States paid to the rights of the American Indians. Prince Ito, on the contrary, held that the Koreans were capable of development, and that it would not only be humane but to the advantage of Japan to treat them fairly. The revolutionary cabal in Manchuria and California which planned and executed the foul murder of Prince Ito therefore weakened their own case and strengthened the hands of their enemies. What encouragement has any Japanese official to attempt to deal justly by the Koreans if he is in danger of being assassinated for his pains? Fortunately, intelligent Japanese know that the crime was that of a comparatively small number of reactionaries. The majority of the people of Korea do not love their alien rulers, but they are not disposed to shoot those who seek to deal fairly by them.

Prince Ito's successor is continuing the work on the lines indicated by his distinguished predecessor. Seoul, once the filthiest city imaginable, has been made fairly clean. A large and admirably equipped public hospital treats Koreans at lower rates than Japanese. During a call at the Residency-General, I expressed my interest in a rumor that other hospitals were in contemplation, and that evening I received a courteous note from Mr. M. Komatsu, stating that he had made inquiries at the Bureau in charge and had ascertained that the Government intended to open charity hospitals before the end of the year in Chung Ju, Chon Ju and Ham Heung, and that it is the plan of the Government to open a similar hospital in the principal city of each Province of Korea.

I was told on every side that conditions are steadily improving. The enlistment terms of the soldiers who fought in the war have expired and most of the men have returned to Japan. The adventurers who flocked in at the close of the war, finding

present conditions less favorable to them, are also going back to their native land, and the Japanese who are coming now are of a distinctly better class. The lot of the people is better in many ways than formerly. Their alien masters are, as a rule, more just with them than the native officials were prior to Japanese occupation. The average man is more apt to get justice in the courts without bribing an official than he was when his own magistrate judged his case.

The Japanese officials whom I personally met in Seoul, Taiku and Pyeng Yang impressed me as men of high grade, who compare favorably with many white colonial administrators in similar positions in Asia. Judge Noboru Watanabe, Chief Justice of Korea, is a Presbyterian elder, a Christian gentleman of as fine a type as one could find anywhere. He makes no secret of his faith, and shortly after his arrival in Seoul, he accepted Dr. Gale's invitation to speak to our large Korean congregation at Yun Mot Kol. He took as his text Eph. 4:4-6, and preached Christ with earnestness and power.

My interview with the Japanese Resident at Taiku, September 19th developed some interesting facts. I found the Resident an intelligent Japanese of about fifty years of age, who had visited the United States and spoke English fluently. He received me cordially and described with enthusiasm a plan of having the Korean magistrates of the forty-one counties under his jurisdiction come to Taiku once a year for special instruction. He said that little could be accomplished by the mere promulgation of laws and ordinances; for while many of the Korean officials were well-meaning men, they were without the knowledge and experience which would enable them to carry out the reforms which the Japanese had inaugurated. He stated that the second annual conference of this kind was then in session and that he would be glad to have me visit it. I replied that it would be very gratifying to me to do so, and he thereupon took me to the conference. It was held in a long, low room, well lighted and ventilated. The Korean magistrates were seated at two parallel tables extending the full length of the room. The name and residence of each magistrate were on a strip of paper about six inches wide and fifteen inches long hanging from the edge of the table in front of him. The Japanese Resident, the Korean Governor, a Japanese Secretary, an interpreter and six Japanese clerks occupied seats at the head of the room. The Korean Governor was President of the Conference, though it was evident that leadership was with the Japanese Secretary. At the first conference the year before, twenty-nine of the forty-one county magistrates were present, and all but three wore the traditional top-knot. This year forty of the forty-one

magistrates attended, and not one wore a top-knot, all having their hair cut in Japanese style. The magistrates manifested keen interest in the proceedings and discussed with animation the various topics. They were apparently learning some useful things. The Japanese Resident gave me a copy of the printed program and the rules and the regulations which were being taught. It was an octavo pamphlet of twenty-two pages, and dealt with such subjects as the making and repairing of roads, the erection and care of public buildings, the clerical staff required in offices of various grades, sanitary rules and their enforcement, police regulations, etc. Sample reports and vouchers were given and methods of keeping accounts were explained. The conference was in session eight days, and I could readily see how such instruction would increase the intelligence and efficiency of the magistrates who attended it. Koreans who accept office under the Japanese are not usually popular with their countrymen, but these Koreans will certainly be wiser magistrates than their predecessors.

I hold no brief for the Japanese. I would not defend some of the things that they have done in Korea. I sympathize deeply with the Koreans. They would be unworthy of respect if they did not prefer their national freedom. One can understand why the injustice of their own magistrates seemed less irksome than the justice of alien conquerors. Nevertheless, I confess to sympathy also for the Japanese. They were forced to occupy Korea to prevent a Russian occupation which would have menaced their own independence as a nation. They found conditions so unspeakably bad that drastic measures of reconstruction were necessary. They are doing against heavy odds, with limited financial resources and against the dislike and opposition of Koreans, Russians, Chinese and most of the foreigners in the Far East, about what England or the United States would do in similar circumstances. It would be easy to show that the Japanese are not doing as well as England is doing in India and America in the Philippines; but they have had control of Korea less than five years, and they have not had the advantages which white men have had in dealing with these large and difficult problems. Give them a chance. We shall not help the Koreans by reviling the Japanese, but by co-operating with them. The anti-imperialists are simply aggravating our situation in the Philippines, and the alleged friends of the East Indians who are fomenting discord in India are only intensifying the very conditions which they profess to lament. Japan is in Korea to stay, and we can not aid the Koreans by cursing their rulers.

The Japanese Government both in Japan and Korea is friendly to our missionaries and their work. Numerous evidences of this might be cited. One of the most striking of these was the address of Count Okuma, former Prime Minister of Japan, at the Semi-Centennial of Protestant Missions in Japan held in Tokyo last fall, and which I have quoted elsewhere.

The attitude of high Japanese officials in Korea is in substantial harmony with this. A noticeable change has taken place within the last year. Formerly, there was considerable irritation because of the alleged anti-Japanese attitude of Protestant missionaries. Several well informed foreigners in Japan and some travellers who came into special relations with Japanese officials reported that, for a time after the war, the Japanese felt that American missionaries in Korea were inimical to their interests and that more or less unconsciously they were giving such encouragement to the Koreans as to embarrass the Japanese in no small degree. I was informed in Japan that there is still some of this feeling on the part of some civil and military officials.

I was at pains to discuss this question fully with Prince Ito, and also with several high Japanese officials whom I met in Korea. Without exception, they stated that, whatever may have been the case during the heated days which followed the war, when lines were sharply drawn and everyone was under great strain, the Japanese are now satisfied that the American missionaries in Korea are careful to keep themselves free from political entanglements. There are sensational journals in Japan, as there are in America, and inflammatory articles which occasionally appear in them are repeated in our home papers; but intelligent Japanese are not deceived by them. In all my interviews with Japanese, both in Japan and Korea, I heard only two American missionaries (a husband and wife) mentioned with suspicion, and their alleged utterances were several years ago, and their present relations with the Japanese are harmonious. A Korean official, Sung Pyong-chun, Minister for Home Affairs in the Korean Government, was reported last year by a Tokyo paper as having made the following statement, which was widely reprinted in the Far East and in America:

"The most serious question now before us relates to the native Christians, numbering about 350,000, whose affiliations are of a questionable nature. They are united in the common object of opposing the present administration and resort to underhand measures. I am going to adopt drastic steps to annihilate them as soon as they take up arms in insurrection. Of course they are backed by a group of American missionaries. It is

likely that this will become one of the most important questions in Korea."

The missionaries in Seoul promptly held a meeting and communicated with Mr. Sung on the subject of this reported utterance. He replied that he had not made the statement attributed to him. The honorable Thomas J. O'Brien, American Ambassador to Japan, addressed a communication to Prince Ito on the matter, and asked him to state whether he had any reason to believe that the statements attributed to Mr. Sung regarding the attitude of American missionaries were correct. The following is an extract from Prince Ito's reply to Mr. O'Brien:

"During the Korean Emperor's recent trip to the northern and southern parts of Korea, I met a number of missionaries at Pyeng Yang, where many of them reside, and had an opportunity to ascertain that they not only take no steps whatever in opposition to the administration of the Korean Government, but that they are in sympathy with the new regime inaugurated after the establishment of the Residency-General and are endeavoring to interpret to the Korean people the true purpose of that regime. I am personally acquainted with many American missionaries stationed at Seoul, with whose conduct and views I am fully familiar. The fact that they are in sympathy with the new regime in Korea, which is under the guidance of the Residency-General, and that, in co-operation with the Residency-General, they are endeavoring to enlighten the Korean people, does not, I trust, require any special confirmation. Not only is the attitude of the American missionaries in Korea what I have just represented, but I have all along been recommending to the Korean Government a policy of not restricting the freedom of religious belief. I may also state that the Christians in Korea will continue to receive equal treatment with other subjects, and to be dealt with only in case of distinct violation of the laws of the country."

Prince Ito contributed \$2,500 to the fund for a new building for the Japanese Christian Church at Pyeng Yang, and when he attended the dedication of the Y. M. C. A. building in Seoul, Dec. 4, 1908, he spoke as follows:

"It gives me great pleasure to be with you today on this auspicious occasion. A year ago it was my privilege to assist in the laying of the corner-stone of this building, and I rejoice to see the edifice, then only just begun, completed and put in shape in a manner worthy of the large-hearted citizen of the great Republic who provided the means for its construction; and worthy, also, of the noble cause to which it is consecrated. I am sincerely gratified to see the Association installed in an abode so well appointed for its purposes, because I recognize in

it a most potent instrument for the advancement of the social and moral well-being of this people. I recognize in the Association a friend and fellow worker in the great cause of national regeneration which it is my duty and pleasure to further to the best of my ability. I hardly need assure you, ladies and gentlemen, that the Association may always count upon my sympathy and friendship. The Young Men's Christian Association of Seoul has the sincerest wishes of all true friends of Korea for its success and prosperity."

He went further, and gave a banquet at his official residence in honor of the Y. M. C. A. The Secretary of the Y. M. C. A. reported him as saying on this occasion: "In the early years of Japan's reformation, the senior statesmen were opposed to religious toleration, especially because of distrust of Christianity. But I fought vehemently for freedom of belief and propagation and finally triumphed. My reasoning was this: Civilization depends upon morality, and the highest morality upon religion. Therefore, religion must be tolerated and encouraged. It is for the same reason that I welcome the Young Men's Christian Association, believing that it is a powerful ally in the great task I have undertaken in attempting to put the feet of Korea upon the pathway of true civilization."

Prince Ito personally told me, what he has repeatedly said to others, that so far as he knew, and he had the best possible means of knowing, there was no truth in the statement that American missionaries have encouraged native Christians to oppose the Government or to revolt. On the contrary, "the relations between the Government, the Residency and the foreign missionaries were," he said, "becoming daily more cordial and there is a perfect mutual understanding."

What is the attitude of the missionaries toward the Japanese? There are four possible attitudes: First, opposition; second, aloofness; third, co-operation; fourth, loyal recognition.

The first, opposition, is naturally the attitude which many Koreans, particularly among non-Christians, would be glad to have the missionaries adopt, for they crave sympathy with their aspirations for independence. I need hardly say that it would be a totally wrong attitude for missionaries, and I could not learn of a single Presbyterian missionary in all Korea who holds it. We are not in any non-Christian country to fight a government, and when in another part of Asia a man connected with our Mission identified himself with revolutionists, the Board promptly dismissed him.

The second, aloofness, however attractive in theory, is impossible in practice. One cannot live in a country and ignore its Government. The effort to do so would satisfy neither

Japanese nor Koreans, but expose the holder to the suspicion of both.

The third, co-operation, is almost as objectionable as the first, opposition. Missionaries are not called upon to ally themselves either with or against a government. Both the first and third positions would take missionaries into politics, and if there is any sphere in the world from which they should resolutely exclude themselves, it is the political. The Roman Catholic missionaries in Asia have stirred up enough trouble by their political activities in China to serve as a warning for us all.

The fourth, loyal recognition, is I believe the sound position. It is in accord with the example of Christ, who loyally submitted himself and advised his Apostles to submit themselves to a far worse government than the Japanese, and it is in line with the teaching of Paul in Romans xiii:1.

There was full discussion of these four alternative positions in my conference with the Korea Mission at Pyeng-Yang. Dr. Gale led by strong advocacy of the fourth position. A vote was taken and it was unanimously in favor of loyal recognition.

Dr. Underwood, who voted with the others for this position, made the point in the discussion that when the missionary opposes wrong, he should not be understood as opposing the Japanese or the Japanese government. This is a distinction which should be carefully noted. Missionaries have vehemently opposed some things which the American Government has done in the Philippine Islands; but they have not been considered hostile to the Government on that account. It is the duty of a missionary to oppose evil wherever it exists and under whatever auspices. When missionaries protest against the opium traffic, they are simply doing what the Japanese Government itself is attempting to enforce by law in Japan. When they oppose the establishment of brothels, their desire is to fight vice, not the Government. So far from missionaries inciting Koreans against the Japanese, they have really done more to influence them to submit to Japanese Government than any other class of men. Repeated efforts to embroil the churches in revolutionary propaganda have been suppressed by missionaries.

Shortly after the conference at which these conclusions were reached, I held a conference with the leaders of the Korean Church. I explained to them the four alternative positions, stated above, and asked their views. They also unanimously agreed upon the fourth position, loyal recognition. They did not, of course, manifest any special love for the Japanese; but they were emphatic in their declaration that the Christian

Church must hold itself aloof from politics and lawfully obey the constituted authorities of the country. It is significant that on one occasion some months ago, the Korean pastor of one of our churches so successfully exerted his great influence to restrain the Koreans that an anti-Japanese outbreak was prevented.

After going back and forth through Korea three times, and getting the opinions of missionaries and Korean Christians from one end of the country to the other, I am satisfied that our missionaries in Korea are taking the right position on this question.

The question of abolishing the extra-territorial laws is certain to arise before long. Indeed it is already being agitated. It cannot reasonably be expected that the Japanese, who sought and obtained the abolition of extra-territorial laws for their own country, will long acquiesce in their continuance in Korea. Rumors are current that the Japanese are even now quietly sounding other governments on the subject, and some foreigners are quite anxious about the outcome. Our interest in this question is great, as our Mission includes more American citizens and more American property than any other.

In my judgment, however, we should keep out of the question absolutely. It is a matter to be determined between the governments concerned. Missionary interests in Japan suffered no ill effects from the abolition of extra-territorial laws there, and we should not assume that they would be imperilled by their abolition in Korea. It is true that Japanese rule is not as well settled in Korea as it is in Japan, and that conditions are different in some respects. But it is our business as a missionary enterprise to adapt ourselves to the governmental regulations of the country in which we work. If the missionary is injured in person or property, he has his remedy through the American Consul and the American Government, whether we have extra-territorial laws or not. The danger that the Japanese would make oppressive use of power over foreigners if they had it is not a tenth part as great as the harm that would result from efforts of missionaries to thwart the Japanese in obtaining that control over their dependency which Americans themselves would insist upon in like circumstances, and which as a matter of fact they have in the Philippines.

I must not close this phase of the subject without reference to the Japanese Christians in Korea. One finds them in many parts of the country. The sincerity of their faith is evidenced by the fact that they have established the worship of God, in some important instances without any foreign initiative or assistance, and they are witnessing a good confession for Christ.

There are no less than eleven organized Japanese churches in Korea, besides several unorganized groups of believers. The churches are at Fusan, Mokpo, Taiku and Wonsan, one each; Chemulpo and Pyeng Yang, two each; and Seoul, three. Five of these (Fusan, Mokpo, Taiku, Wonsan, and one in Seoul) might be called Presbyterian, as they are affiliated with The Church of Christ in Japan; three are Methodist (one each in Seoul, Pyeng Yang and Chemulpo); two might be called Congregational, as they are affiliated with the Kumiai Churches of Japan, Congregational; and one (Chemulpo) belongs to The Church of England.

The work of the Rev. Frederick S. Curtis, who was transferred from the West Japan Mission to labor among the Japanese in Korea, is admirable. Missionaries and Japanese alike speak of it in high terms. He forms an acceptable medium of communication between our Mission and the Japanese officials, and conducts an influential evangelistic work among the Japanese in various parts of the country.

MISSIONS IN KOREA.

There are strategic times and places in the Kingdom of God. Man cannot always forecast them. He must hold himself in readiness to avail himself of them as God points the way. Twenty-five years ago, no student of the non-Christian world would have selected Korea as a strategic base. Any favorable predictions at that time were simply those which are common to the friends of mission fields everywhere. What was there except human misery to attract Christians of the West to this small and weak country, with its untidy, indolent and apathetic people? Did Mr. D. W. McWilliams of Brooklyn and the Rev. Dr. John F. Goucher of Baltimore see the gold in the dirt of Korean character when they made the gifts which sent the first Presbyterian and Methodist missionaries to this distant and then little known land? It may have been, for they are far-seeing men. More probably they were prompted by that spirit which impels the true disciple of Christ to stretch out the uplifting hand to those who seem to be farthest out and lowest down. At any rate, Korea was a land which knew not Christ, and there were missionaries ready to go; this was enough.

I need not repeat here the oft-told story of those early days. I have told it in outline elsewhere* and I hope to tell it more fully in another connection. Progress was slow at first. The missionaries encountered the suspicion and opposition which are usually incident to the beginnings of missionary work everywhere. Ten years after their arrival, there were only 141

*The Nearer and Farther East, pp. 277-312.

Christians in the whole country. The heroism and sympathy of the missionaries in Pyeng Yang amid the terrors of the China-Japan War of 1894 and in Seoul during an epidemic of cholera not long afterwards marked the turning point. Since then, Korea has been opened to the Gospel as no other field in the world. The Spirit of God has moved upon the hearts of the people with great power. Revival after revival has swept over certain stations until Pyeng Yang in particular has become known to the whole world. The statistics for that station are marvelous, but hardly less remarkable are those for several others. Taiku, Syen Chyun, Chai Ryung, and Kang Kai, have histories which, though covering but a few years, are crowded with inspiring facts. When I journeyed through Korea in 1901, I was stirred by the wonderful things that God was doing. I asked myself then, as many others did: Will this work continue? It has continued. In 1909, I found no sign of abatement but rather signs of increasing power. It is difficult to give a sober account of the situation. Every year, it has seemed that the movement must have reached its climax and that there would certainly be a reaction; but every year has seen the movement broadening and deepening until it now looks as if Korea would be the first of the non-Christian nations to become evangelized. Statistics are said to be dry, but who can read unmoved the following record for our Korea Mission:

Year	Out-stations—Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Total Communicants.	Communicants Added During the Year.	Baptized Children on the Roll.	Adherents.	Catechumens on the roll.	Average Attendance at Services.	Sunday Schools.	Sunday-School Membership.
1884-5	9	9						
1885-6	25	20						
1886-7	65	45						
1887-8	104	39						
1888-9	100	3						
1889-0	119	21						
1890-1	127	17						
1891-2	141	14						
1892-3	236	76						
1893-4	286	50						
1894-5	530	210						
1895-6	932	347						
1896-7	2,079	1,153		6,800	2,344	4,800	165	1,139
1897-8	2,804	841		7,500	2,800	5,200	225	4,302
1898-9	3,690	1,086		9,634	3,426	6,500	250	5,000
1899-0	4,793	1,263		13,699	4,000	9,114	250	5,000
1900-1	5,481	970		16,333	5,986	10,865	250	8,678
1901-2	6,491	1,436		22,662	6,197	13,836	237	1,816
1902-3	7,916	1,876		23,356	6,295	15,306	290	5,834
1903-4	9,756	2,034		30,386	7,320	16,869	316	15,407
1904-5	5,153	3,421	486	410	30,386	22,121	361	17,894
1905-6	5,464	2,811	1,059	44,587	11,025	35,262	491	20,689
1906-7	5,153	3,421	1,009	54,987	16,721	46,235	596	36,975
1907-8	9,654	5,423	2,078	73,844	19,336	58,308	793	49,545
1908-9	25,037	6,532	3,163	96,413	23,885	72,676	942	87,177

The statistician of the Mission, Mr. Clark, summarizes the most important items as follows:

Twenty-five years ago, not one Christian; now 100,000 in our Church alone, of whom 25,057 are full communicant members.

Last year in eleven months, 6,522 were baptized, a net increase of 27 per cent. The average net increase for thirteen years is 38 per cent.

In eleven months of last year, the Church raised for all purposes Yen 162,150.34.

Last year, in our 591 Church primary schools, 10,916 boys and 2,511 girls were studying.

Three hundred and seven Korean Christian workers on salary, 246 or 80 per cent. of whom are paid by the Church.

Including school teachers, of the 1,152 employees of the Church, 94 per cent. are supported without any foreign funds.

Bible Study Classes were held at 800 different places with a total enrollment of 50,000, making one-half of our adherents attending such classes.

The Rev. Dr. H. G. Underwood, of Seoul, places the number of Christians in the whole country at 200,000. This figure must include catechumens; but these are really Christians in the sense in which the term is used in western lands.

While our mission work is far the largest in Korca, that of other Boards is also being greatly blessed. The Rev. D. A. Bunker, of the Methodist Church, recently wrote to a friend: "Work along all lines goes forward rapidly, so fast that we can hardly keep within sight of the van. It is a great opportunity for winning souls for Christ in this land, and we are all on the run to keep pace with the work we have in hand. The people of the Church of which I have charge in the city are carrying on home mission work in over 140 villages outside this city wall. Every Sunday, the members and the workers they have enlisted carry on regular preaching in eleven mission chapels.

"Last Sunday, I was at one of these chapels and received twenty-three probationers. The native pastor and myself are out among these chapels more than half our Sundays. At every chapel, there are candidates for baptism or full membership or probationship awaiting us. A few Sundays ago, at one chapel, I baptized six persons the average age of whom was above seventy. One husband was seventy-nine and his wife seventy-six. As result of revival meetings which the members of my Church have been carrying on for the past ten days, 611 new names have been added to the list of believers. Other churches are no whit behind in bringing in new believers."

And these Korean Christians give and pray and study their Bibles and seek the conversion of others. Though they are among the most poverty-stricken people in the world, those in connection with our Mission support in full 588 of their primary schools and 965 of their regular congregations. Their contributions for all purposes, including hospital fees, have increased as follows: (one yen equals 50 cents).

1902.....	yen	5,470.48
1903.....	"	6,583.30
1904.....	"	9,962.11
1905.....	"	17,882.69
1906.....	"	33,349.89
1907.....	"	49,189.73
1908.....	"	77,335.86
1909.....	"	94,811.02

The wage of a Korean laborer is about twenty cents a day, as compared with \$1.50 or \$2.00 in the United States. Imagine then the significance of gifts in a single year aggregating yen 94,811.02, or sixty-four cents for every dollar given by the Board.

A visitor interested in Sunday-school work was troubled because he found what seemed to be a small proportion of children in the Sunday-schools. The fact was that the whole congregation of each group of believers was in Sunday-school studying the Word of God. Practically all the boys and girls were there; but scattered through the great assemblages with their parents, they were not so readily noticed by an American to whom a Sunday-school meant a gathering of children with only a handful of adults. Korea has the best kind of Sunday-schools, for they are congregational Bible schools.

As for prayer, there is a family altar in every home and no meal is eaten without asking the blessing of God. The prayer meeting, like the Sunday-school, brings together all who are physically able to come. The Pyeng Yang prayer meeting has been often described; it is the largest in the world. I attended the prayer meeting in the Yun Mot Kol Church in Seoul. It was a dark, rainy night. A Korean was to lead, and the people did not know that a traveler from the West would be present; but I found about 1,000 Christians assembled. No visitor, however distinguished, would bring out 1,200 American church members on prayer meeting night in any city in the United States, but 1,200 people packed the Syen Chyun Church the evening we spent there. It is worth going far to hear those Korean Christians pray. They bow with their faces to the floor and utter petitions as those who know what it is to have daily audience with God. This spirit of prayer and Bible study

pervades their daily lives. The Rev. F. S. Miller writes from our recently established station at Chung Ju:

"We are in a mountain village in a rocky gully at the foot of Yellow Crane Mountain. These people appreciate the light and joy it brings into their dark homes. They have time to think and pray and study during the winter. They appreciate our visits, too. The little bands of Christians scattered through the mountains have a common bond of union with each other and with the great Church out in the world, a bond that gives them a new vision, a new life.

"Dr. Purviance is leveling off the south end of the hill, on which our station stands, for a hospital. As I walked over the site the other day, I noticed a niche in the bank and that it contained four Testaments and hymn books. Where in America do you find a band of workers taking Testaments and hymn books to work with them, I thought. Then I remembered how I had found one of my coolies on the top of a pass, resting by the side of his load and learning to read out of a copy of Mark's Gospel. That was last year; this year when I came back from America, I heard him offer a helpful prayer in prayer-meeting, and he is only about one year old in his Christian life.

"As I stood thinking these things over, the men came around the bank, laid down their shovels and picks and asked me to lead their 'rest time prayer meeting.' Perhaps only half of them were Christians, but all sat in respectful silence and bowed their heads in prayer. Not a few of those who are Christians were led to Christ when we erected our building two or three years ago."

An interesting phase of the evangelistic situation in Korea is the willingness of the churches to consider their responsibilities toward others. Training classes have become a conspicuous feature of the Korean work. They assemble the leading Christians from a wide station area for devout study and prayer. Beginning with one class of seven men in 1891, the classes have increased in numbers until in 1909, 743 classes enrolled 30,500 men and 11,334 women, a total of 42,812. Allowing for individuals who attended more than one class, about thirty-nine per cent. of the Christians were in at least one class last year. All expenses are met by the Koreans themselves, who often come from considerable distances. It is not uncommon for men to walk two hundred miles to these classes, and in some instances they have come from an even greater distance. These men and women go back to their villages to speak of Christ to their unconverted neighbors.

The following extracts from recent letters from Dr. W. O. Johnson of Taiku, and the Rev. W. L. Swallen of Pyeng Yang, are samples of scores that I might cite from my regular correspondence. The former writes: "The men's class which has just closed was attended by 500 men. They came from all parts of the Province, and studied well. The spirit was fine. 250 men pledged enough days of preaching to equal the work of one man for nine years, and a large body of men

pledged themselves to begin each day with the petition to the Lord: "What wilt Thou have me do today?" "

Mr. Swallen writes: "Since you were with us here at Pyeng Yang, I have been over my field and visited every Church. Things are in good condition. The Church is waking up to a strenuous effort to take the Gospel to every house and every man and woman this year. I baptized 619 adults and 51 children. At a circuit class which I held for a week, 250 were present, all staying till the close of the last session. One evening was given to the subject of personal work, and an opportunity for pledging a number of days' work during the year resulted in an aggregate of 2,700 days of preaching pledged. The helpers who had no time of their own to give pledged each a half month's salary. When these return to their churches, many more days of preaching to unbelievers will be pledged by those who were not at the class.

"An ox-load of 4,000 copies of Mark's Gospel was sent to me during the class, and in less than half an hour they were all gone. I had not sufficient to supply the demand. These Gospels are purchased by the Christians and given gratis to such as promise to read it. On returning home, I presented the subject of personal work to my South Gate Church in the city, and two extra evangelists were provided for the year. I have a map of my territory made and every house is marked. The Gospel is going to reach every Korean this year."

Another and later letter includes the following: "I have just returned from a class at Syen Chyun where there were 1,400 present. 3,300 copies of Mark's Gospel were purchased by the Christians to give away in their preaching to unbelievers. After an address on the subject of tithing, several hundred decided hereafter to give the tenth to the Lord. At the close of a sermon on Rom. 12: 1-2, over 400 stood up and solemnly dedicated themselves wholly to the Lord. I never was in a more blessed meeting. From every part of the country come in good reports of what the Lord is doing. A colporteur, while coming into the city from ten miles out, counted 400 men who had received a Gospel. Men coming in from churches where they were having a week of Bible study say that the churches are crowded with new believers. In some instances, the congregations are doubled and people are standing outside the doors listening to the Gospel."

Nor is the thought of the Korean Christians confined to their immediate neighborhoods. One of the seven men ordained September 17, 1907, Yi Ki Poug, was set aside as a missionary to the island of Quelpart, the Church to provide his expenses and support. It is interesting to note that this first Ko-

rean missionary was a man who stoned Dr. Moffett on the streets of Pyeng Yang nineteen years ago. Korean Christians are now earnestly considering whether they ought to assist in the evangelization of the Chinese, particularly those who are on their northern border in Manchuria. Mr. Miller says that one day he happened to hear a Korean praying in church, and this was the petition: "O Lord, we are a despised people, the weakest nation on the earth. But thou art a God who chooseth the despised things. Wilt thou use this nation to show forth Thy glory in Asia." Mr. Miller adds: "We believe that prayer is being answered before our eyes. If the poor in spirit, the weak, they that mourn, and the peacemakers are blessed beyond the self-satisfied, the proud and exultant, then Korea is blessed of God. To the fleshly man, Korea is a decadent nation; to the spiritual man she is a nation being born in a day."

The last mails bring an account of the plans of the missionaries represented in the General Council of Missions to seek to lead a million people to Christ during the coming year. Dr. Underwood writes: "It was found that a million this year would mean that each member of the Church, counting the enrolled catechumenate as members, would have to go out and win one soul a month during the twelve months. You can see how easy it would be if each will do his work. We are now trying to get each one to start. The Methodist Conference was a most enthusiastic one. The 159 men who were present pledged some 3,000 days during the next three months. At Chai Ryung, to which I was asked to go, the training class, when the matter was presented to them, pledged during the next three months over 5,000 days. We have secured from the British and Foreign Bible Society a special copy of Mark, that is being printed in large quantities. These will be sold to Christians who will take them and with a word of prayer and advice give them to their heathen friends. The Society first ordered 100,000, and then cabled to make it 200,000. Finding their orders were nearly 300,000, have made it 400,000. We expect considerably over a million of these Gospels will be distributed during the year, and a determined effort will be made to see that every household in Korea during this year hears the story of Christ in an intelligent manner. The whole country will be distracted, and in some way or other every house will be reached."

It is in my heart to write more at length regarding the details of the wonderful work of God in Korea; but all this has been done with fullness and vividness of detail in a pamphlet of 140 pages entitled "Quarto-Centennial Papers Read Before the Korea Mission at the Annual Meeting in Pyeng Yang, August 27th, 1909." It would extend my report to unreasonable length

if I were to include that story, and it would be a pity to weaken its effect by simply giving extracts from it here. I wish that it might be read in connection with this report, so that every reader of my words will get the wide vision and inspiring account of the wonder-working of God in this little country.

I have heard the criticism that the alleged progress in Korea is simply a mass movement of peasants which is largely emotional in character and with no sufficient basis in education. The sense of national weakness and helplessness, the heavy consciousness of woe and oppression incline the Koreans to follow the leadership of missionaries. Will their Christianity be as virile and permanent as that of the slower and more tenacious Chinese and the more philosophical and mystical East Indian? The Koreans are turning to God from the depths of utter worldly despair, accepting the Gospel as their only hope and help in this world. Will they give it the same supremacy in their lives when their worldly conditions improve and life has in it more of the opportunities and ambitions which characterize other peoples?

I do not share these forebodings. It is true that the Koreans are coming to the Church in large numbers; but it is not true that they are received in a mass. Missionaries deal with each individual separately, carefully examining him and testing him as a catechumen for an average period of a year. He is not enrolled as a communicant until he shows reasonable familiarity with the Bible, maintains family prayers, contributes in proportion to his means, and lives a consistent Christian life. If membership in American churches were confined to Christians of that type, would the enrollment be as large as it is now?

It is true also that there is a large emotional element in Korean Christianity; but why should we distrust the work on that account? The heart is quite as likely to be right as the head. Repentance, faith and devotion which enlist the profoundest emotions of the soul are surely not to be slighted. Love is the strongest and most lasting of human passions; and when it is centered in Christ, it affords firm foundation for the Christian life. The Japanese can war, the Chinese can work, and the Korean can love. There is room for them all in the large plan of the universal God.

But it is not true that Korean converts are not grounded in the faith and that they are not receiving an education. I have already referred to the congregational Bible schools every Sunday, and to the Bible Training Classes which are held at all the stations. These special means of instruction are supplemented by preaching services and by daily study in the homes. If there are any other Christians in the world who are more familiar

with the Scriptures than the Korean Christians. I have not had the pleasure of meeting them. I refer elsewhere to the schools for general education and to the need of better equipment for them; but let it be noted here that almost every group of Christians in the country maintains a primary school, that our stations are as well equipped with boarding schools as the average stations in other fields, and that a college has already been started.

Political conditions have undoubtedly made the progress of the Gospel more easy than in some other lands. The Christian movement, however, attained large proportions before the Japanese occupation and while the Koreans were under their own Government. Since the Japanese occupation, missionaries and Korean Christian leaders have been indefatigable in insisting upon the separation of the Church from politics. Attempts to use the mission work in the interests of a revolutionary propaganda have been strongly resisted. In some instances, congregations and Young Men's Christian Associations have been disbanded on that account. The only Christian agency in Korea whose numbers are materially increased by political feeling is the Salvation Army. The military organization, equipment and methods of the Army naturally mislead many of the simpler-minded Koreans. As the Salvation Army officers do not yet know the Korean language, and are therefore obliged to preach through hired interpreters with no means of knowing how accurate the interpretation is, they are being deceived by apparent results which I fear will not endure. No Presbyterian missionary would be allowed to engage in independent evangelistic work and to report large numbers of converts within a few months after his arrival in the country. The Salvation Army is doing good work in some other places in Asia, and its officers will learn ere long that it is wise to move more cautiously in Korea than they have yet done.

Taking Korean Christians as a whole, the facts which have been stated regarding their giving, their study of the Bible, their zeal for the conversion of others, and the consistency of their daily lives, should protect them against the charge of being unintelligent and merely emotional Christians. Their confession of heinous sins during the intensity of revivals has been cited as evidence that their Christianity is shallow. It is odd that any one should draw such a conclusion. The Spirit of God led those poor Koreans to confess to the very sins which are notoriously not wanting among those who are called Christians in Europe and America. It ill becomes travelers from countries where such sins are not confessed until investigations

expose them to criticise Christians in Korea who have the grace to confess them voluntarily.

For myself, I cannot withhold the tribute of my confidence and love for those Korean Christians. As I met them in various parts of the country, in villages and cities, churches and homes, I was profoundly impressed by their sincerity and devotion. We arrived at Chai Ryung about dark Saturday evening, after a journey of five hours in chairs from the railway station. As I was tired and dusty, I did not expect to meet the Christians that evening. Learning, however, that many of them had assembled in the church, I went over, and during the meeting, asked them to tell me in their own way what they found in Christ that lead them to love and serve Him. One after another those men rose and answered my question. I jotted down their replies, and find the following in my notes: "Deliverance from sin," "forgiveness," "peace," "guidance," "strength," "power to do," "joy," "comfort," "eternal life." Surely these earnest Koreans have found something of value in Christ. As we bowed together in a closing prayer, my heart went out to them as to those who, with fewer advantages than I had enjoyed, have nevertheless learned more than I of the deep things of God.

We are not doing too much, as some allege, for the evangelization of Korea. Grant that it is weak and obscure from the viewpoint of the world. Is it not of the very essence of the religion of Christ that we should go out to the poor and weak? What right have we to assume that those who appear to be so lowly will not be of future worth and influence? Historically, the two most powerful and aggressive religions of the world did not emanate from the stronger nations. Mohammedanism was born in barren and insignificant Arabia; Christianity sprang from subject and helpless Palestine. The Koreans are no more contemptible in the eyes of the world today than the Christians of the first century were to the haughty Romans. But God chose the Jews as the people through whom to manifest His power to the world. May He not be choosing the humble Koreans for like spiritual purposes in the Far East? Their very political impotence, the absence of worldly ambitions to divert their minds, the fact that they are not under the weight of an established non-Christian faith, make them all the more accessible to the Gospel message and all the more free to declare it to others. Once again it is true that "God chose the weak things of the world that He might put to shame the things that are strong; and the things that are despised did God choose, . . . that He might bring to nought the things that are; that no flesh should glory before God."

The problem of relationship to the Native Church, which has become so prominent in Japan and China, can hardly be said to exist in Korea. The problem here is the antithesis of the problem in Japan. We are dealing, not with a self-governing Church, but with one which gladly accepts foreign leadership. There is probably no other place in the world where missionary supremacy is more absolute, nor is there any other where native Christians look up to the missionary with greater confidence and affection. The relationship is not so much that of friend to friend as of child to parent. The temperament and peculiar situation of the Korean people will probably mean a long continuance of these conditions.

The Church, however, is becoming well established. The Mission was late in consummating the formal organization of the Church, for reasons which I set forth in my report on my visit in 1901. Since then notable advance has been made. September 17, 1907, was a memorable day, for it witnessed the solemn constitution of the Presbytery of Korea in accordance with authority given by the General Assemblies of the four Presbyterian Churches whose Missions are united in the General Council: Presbyterian North, Presbyterian South, Canadian Presbyterian and Australian Presbyterian. The Rev. Samuel A. Moffett, D.D., was chosen Moderator.

"The Presbytery at its organization consisted of 33 foreign missionaries and representative elders from 36 organized churches, two other churches with elders not being represented. The Presbytery made its first work the examination of the seven men who had finished the theological course of five years. At an impressive service that evening, these men were ordained the first Presbyterian ministers of the Korean Church." The Presbytery then had ecclesiastical jurisdiction over a church with 17,890 communicants, 21,482 catechumens, 38 organized churches, 984 churches not all fully organized, adherents numbering 69,098, and 402 day schools with 8,611 pupils. The Presbytery adopted its own Confession of Faith and Form of Government. The former is the same as that which was adopted by the Presbyterian Church in India at its organization in 1904, with the addition of the Shorter Catechism as the Catechism of the Church. The Form of Government follows largely that adopted in India, but introducing several features which are an outgrowth of our already developed policy in Korea. Few other churches in history have enrolled so many members during the first few years of their existence, and few today have brighter prospects. It is ungenerous and indicative of a lack of faith in both humanity and God to take a pessimistic view of its future. Let us rather be led to new devotion by

the modern manifestation of that child-like faith which the Master himself pronounced a condition of entrance into the Kingdom of Heaven.

CHINA.

THE PROBLEM OF NEW LIFE IN AN OLD EMPIRE.

Much has been written about the awakening of China, but it is difficult to comprehend the stupendous transformation that is taking place. When a people numbering nearly a third of the human race and occupying a tenth of the habitable globe begin to move, one may ask with a wonder not unmixed with awe: Whither? The Boxer uprising of 1900 marked the transition between the old and the new. China now welcomes a reorganization of methods which she then fanatically resisted. Knowledge and inventions, which western nations obtained by degrees and which they could therefore gradually assimilate, have poured into China all at once in a surging flood, and the people are naturally bewildered. History affords no parallel to the situation, unless it may be in the upheaval of mediaeval society which followed the Crusades. That upheaval resulted in the rise of modern Europe, and it may well be that the vaster transformation which is now taking place in China will issue in a new Asia. A few facts will illustrate the startling changes in this ancient Empire.

In 1876, China had only fourteen miles of railway; in 1881 there were 144 miles; in 1889, 566; and now there are 6,300, while additional lines have been surveyed. A dozen years ago, the telegraph service connected only a few cities near the coast, and the telephone was unknown. Now, 40,000 miles of wire reach all the principal centers of population, and hundreds of yamens are equipped with telephones. The postal system, which was established twelve years ago, has made rapid growth. The number of pieces handled has increased as follows: 1904, 66,000,000; 1905, 76,500,000; 1906, 113,000,000; 1907, 168,000,000; 1908, 252,000,000. The number of post offices increased from 2,803 in 1907 to 3,493 in 1908. The postal routes now in operation cover no less than 88,000 miles.

Prior to the Boxer uprising, there was no vernacular press, except a few small publications in Peking and one or two port cities. News was communicated by word of mouth or by placards posted on walls. Over 200 Chinese newspapers are now published, and their circulation is large and rapidly growing. The official class, which at first paid little attention to them, has recently awakened to the influence which they are exerting, and within the last year a number of the more influential journals have been bought up or subsidized by men connected with the

provincial governments. This may not prove to be a wholesome change, for these journals were actively promulgating reform. Their future utterances will probably be more carefully guarded.

The Chinese, who invented the art of printing by movable type five hundred years before it was known in Europe, are freely using the improved methods of western nations and job presses are springing up all over the Empire. I may note here that these native presses are seriously affecting our Mission Press in Shanghai. Its facilities have been greatly enlarged since my former visit in 1901. The office, salesroom and store-room remain at the old location in the heart of the city. The new manufacturing plant several miles away was being started in the midst of an uninhabited swamp when I saw the place before. It now includes handsome buildings with modern machinery; but instead of being out in the country, it is in the centre of a fine residence section of Shanghai, so rapid has been the growth of the city in that direction. The Board is aware that the Central China Mission, at its meeting in 1908, gave careful consideration to the new problems which are affecting the Press, and that the Mission proposed a plan of reorganization which was afterward approved by the Board. There are still questions, however, which need consideration and which the new China Commission might well consider. They are not peculiar to our Press, but affect to a greater or less degree the presses of other Boards in the Far East. The Chinese and Japanese have developed marked facility for job printing. Mission presses cannot compete with them on an even financial basis, and this for three reasons: First, the native press does not have expensive foreign supervision; second, it employs cheaper labor; third, it does not have to do the unprofitable work which every mission press is compelled to do. The latter must produce tracts and periodicals for use in Christian work, some of which have to be given away or sold below cost, while some of the books that are required cannot now be sold in sufficient quantities to be commercially profitable. The time has not yet come when we can dispense with our Press or limit the scope of its operations. It is an enormous influence for good in China, an indispensable part of our missionary equipment; but each year its position becomes more difficult.

Its chief competitor is "The Commercial Press, Limited," of Shanghai. This Press was started twelve years ago by Christian Chinese, who had learned the trade while employed by our Mission Press. After a time, these young and ambitious Chinese naturally wanted to go into business for themselves. They

therefore left our employ and opened a small job printing shop near by. By skill and diligence, their business soon increased. When the new government system of education was adopted and foreign text-books were called for, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired books. Today, this Press is the largest in all Asia, employing over one thousand hands, all of them Chinese except about a dozen Japanese. It is equipped with the latest and best German, English and American machinery. It has a capital of \$1,000,000, one-third of which is held by Japanese and two-thirds by Chinese. It uses not only Chinese paper, but stock imported from Austria, Sweden, England and Japan, chiefly from Austria and Sweden. It has opened twenty branch presses in various cities of China. It is managed on the co-operative plan, sharing profits with its employees. The net profits are divided into twenty parts. Five of these are distributed among the employees, ten go to the share-holders, three to the reserve fund, and two to the schools of children of employees, to sick and injured employees and the widows and orphans of those who have died. The net profits distributed in these ways last year were \$200,000 Mex. It is gratifying to know, not only that the managers of this great institution are Christian men, but that of the three founders and present managers, one is the son-in-law and the other two are sons of the first pupil of our boarding school at Ningpo. The head of every important department, except one, is a Christian, and sixty per cent. of the men who are in responsible positions are Christians. This Press now issues most of the text-books used in the Government schools and a large proportion of the bank notes which are in circulation. It would be small and narrow indeed to begrudge the success of such an institution or lament that it makes the position of our own Press more difficult.

One of the remarkable events in China is the beginning of constitutional government. September 20, 1907, an imperial edict provided for the establishment of a National Assembly of ministers at Peking to consider questions affecting the interests of the State. Ten days later, another edict ordered the appointment of town councils and local representatives; and October 18, a third edict directed the establishment of Provincial Assemblies. It will thus be seen that China is providing for a graded system of representative bodies from town councils to Provincial and National Assemblies, the members of the National Assembly at Peking being selected by the Provincial Assemblies. The qualifications for membership are partly property and partly educational. Any male who has property

amounting to 5,000 taels, or who holds a degree under the old examination system, or who has been graduated from a government middle or high school, may be chosen.

October 14, 1909, was a memorable day in the history of China, for it signalized the opening of the first of the Provincial Assemblies. All of the vernacular papers gave the event large space, and two appeared with their first pages printed in vermilion to commemorate the auspicious occasion.

These Assemblies were of varying qualities. It would not have been reasonable to expect that the first popular bodies in an ancient nation would be characterized by eminent wisdom or unity. Some of the assemblies did little that was of value. Others addressed themselves seriously to the task before them, and in many there were individual members who showed ability and courage. All things must have a beginning and pass through a period of development. The Chinese Provincial Assemblies are not likely to be exceptions to a rule which western nations have conspicuously illustrated. But the movement is full of hope for the future of China. It is certain to stimulate new ideas which, once promulgated, are not likely to be forgotten.

The language is being adapted to the changing conditions. A young missionary writes: "There are six of us studying Chinese together. Our teachers tell us that we must pay more attention than is usually given to the new words now coming into use. I do not mean the host of scientific terms being turned into Chinese; but the miscellaneous phrases coined chiefly since 1900 to meet the needs of the new style of thought. These expressions have gained currency mainly through the newspapers, and so we go to the newspapers to find them, rather than to the sinologues whose vocabularies were acquired in ante-Boxer days. There is one new word that everybody glibly recites to the inquiring newcomer; it is the word for an ideal, meaning literally, 'the thing you have your eye on.' A fit companion to this is a new way of speaking of a man's purpose in life; 'his magnetic needle points in such and such a direction.' A group of new expressions with the following meanings: society, reform, the public good, constitutional government, protection of life, taking the initiative, removing obstructions, to volunteer one's services, indicate the direction in which the winds of thought are blowing in China. The newspapers now have a word meaning rotten which they apply freely to mandarins, to the army, to schools and to things in general. Freedom of religion is another new phrase in Chinese; so is a term meaning to educate as distinguished from to instruct. The use of the latter was illustrated by a distinguished Chinese (not a

Christian) when he declared that the Y. M. C. A. school in Tien-tsin was better than the Confucian schools, because it educates its pupils, developing them both in morals and knowledge; whereas the Chinese practice is to hand out chunks of learning and ethical advice for the pupils to swallow or not as they choose."

The new life that is stirring the people affects women as well as men. A writer in a Hong Kong journal says: "Not the most optimistic or enthusiastic revolutionary, who from the view-point of twenty years ago looked forward to the changes that then seemed impending, would have dared to prophesy an overturning and recasting so complete as that which now meets the gaze in certain aspects of social and political life in China. Few things have been more rapid or more startling than the emancipation of women, and the acquiescence of officials and other responsible leaders among the people in the position of women as a leading factor in public life. The Orientalized woman in the chief centres of intellectual activity is a creature of the past. She is becoming every year more Occidental in respect to the position claimed by her, and accorded to her, as a figure in the new world, where she is ultimately to achieve victory in every conflict for the rights of her sex in the advanced and progressive commonwealth. National spirit in its most potent forms, working for good or for evil, is raised to the highest plane of effectiveness when it dominates womanhood."

A remarkable meeting of women in Canton in 1908 is described as follows by a correspondent of *The China Mail*: "The meeting, convened in connection with the difficulty between China and Japan, was a unique one, and is responsible to a very great extent for the growing strength of the boycotting movement. The proceedings were conducted in a perfectly orderly manner, and stirring addresses were made for four hours. The weather conditions were wholly adverse; but notwithstanding the drenching rain that fell continuously, fully ten thousand women came together at the place of meeting. For the first time in the history of this great commercial centre, the main thoroughfares were kept open by properly appointed police, told off for the duty of regulating the traffic in order to facilitate the progress of the wives and daughters of its citizens to a meeting in which they were to vindicate their claim to be heard in indignant protest against national injustice and wrong. Leaving out of account the merits of the question at issue, we say advisedly that there never was a more significant function in its bearing on the future of a nation than the women's mass meeting in Canton."

One more quotation from *The China Mail* may be of interest: "In matters educational in China, it is of special significance to note that schemes of magnitude, which hold in them possibilities such as the most sanguine never contemplated until within the past decade, are now come to be regarded as everyday events within the sphere of the common-place. Thus we find notice of a memorial to the Throne from the Board of Education, asking that \$70,000 be devoted to found in the Capital a normal school for the training of women teachers, the school to be maintained by an annual grant from the Government of \$40,000. The feature of this memorial which makes it essentially of the new time is the proposal to spend year by year so considerable a sum in providing for female education."

One recalls the significant statement of Viceroy Yuan Shih Kai, shortly before his retirement from office: "The most important thing in China just now is that the women be educated." Increasing numbers of Chinese women are unbinding their feet, and the movement has the support of the Government and of many daily papers.

Proposals have even been made for cutting the queue and adopting foreign dress. Those who memorialized the Throne on the subject based their objections to the queue on the fact that it is unsanitary and inconvenient, and that it exposes Chinese to the ridicule of foreigners. The Prince Regent feared that the nation was hardly ready for such drastic changes and rejected the proposal; but there are many who believe that the days of the queue are numbered. A large majority of the Chinese in the United States have cut off their queues, a step which no Chinese could have taken a dozen years ago without being ostracised by his countrymen.

A notable movement toward reform in personal habits is the anti-opium crusade. The opium habit has long been the curse of China. The missionary, who has inaugurated every moral reform in China during the last hundred years and whose teachings have been the chief cause of the awakening of the Chinese mind, deserves the credit of inaugurating this reform also. The memorial of twelve hundred Protestant missionaries, presented through a friendly Viceroy to the Throne in 1906, resulted in the now famous Imperial edicts of September, 1906, May and June, 1907, and March, 1908. Those who know how often Chinese edicts have been simply high-sounding declarations which were never carried out were naturally skeptical about the effect of this one; especially as it dealt with the favorite indulgence of many millions of Chinese, as thousands of the officials who would have to enforce it locally were themselves victims of the habit, and as the vice itself, once fairly established

in a man's life, creates pathological conditions which make its cure extremely difficult. Great were the surprise and gratification, therefore, when China set itself to the task with a vigor and success which leave no doubt as to its sincerity. It is true that some officials are indifferent or hostile to the reform; but when evidence of their failure to enforce the law is presented in high quarters, punishment is so swift and drastic that officials everywhere get a wholesome impression as to what is likely to happen to them if they are not careful. The suspension from office of two Princes convinced lesser magistrates throughout the Empire that no mercy would be shown to them. Thousands of acres, which were formerly devoted to the cultivation of the poppy, now grow grain and vegetables. Innumerable opium dens have been closed. Enormous quantities of paraphernalia have been burned, 5,000 pipes being publicly consumed in Hang-chou at one time. Sir John Jordan, British Minister to China, wrote to his Government some time ago: "China has not hesitated to deal with a question which a European nation, with all the modern machinery of government and the power of enforcing its decision, would probably have been unwilling to face." She has lost about forty millions in revenue from the opium traffic, "a far more serious question," says Sir John Jordan, "in the present state of the Chinese national exchequer, than the similar problem with which the Indian Government will have to deal in sacrificing the opium revenue."

The deaths of the Emperor and the Empress Dowager, November 14, 1908, resulted in some disquieting developments. The former had little power, but the latter was a woman of extraordinary force of character. The capture of her capital by the allied armies in 1900 convinced her that China's age-long policy of isolation and resistance to outside influences could no longer be maintained, and she amazed her subjects by commanding some of the very reforms which she had punished the progressive young Emperor for encouraging in 1898. Under her leadership, counselled by Yuan Shih Kai and Chang Chih Tung, China was being swiftly reconstructed. How much she really desired the new era is a disputed question; but at any rate she was shrewd enough to direct what she could not quell. Her death therefore caused considerable uncertainty as to the future. Would the progressives or the reactionaries dominate?

Many people question whether the passing of the Emperor was due to natural causes. The Empress Dowager had been the real ruler of China, and she had surrounded herself with high officials who were loyal to her and whom the helpless Emperor did not love. It was plain that the atmosphere of Peking would not be conducive to the longevity of these officials if the

Empress Dowager's death were to leave the Emperor in a position to wreak his vengeance on those who had long humiliated him. His health had long been frail and his death may have been a normal one. No one can prove that it was not, for palace secrets are closely guarded in China. But few believe that so opportune a demise was a mere coincidence. //

The successor to the throne was the baby son of Prince Chun, a brother of the Emperor; the Prince himself becoming Prince Regent. The latter will therefore be the real ruler of China for a long period. He is a young man who is supposed to have good intentions. He has had a better opportunity than his predecessors to see the rest of the world; for it was he who was sent to Germany in 1901 as Imperial Commissioner to apologize for the murder of the German Minister in Peking in June, 1900. Many stories are current about the energy and democratic tendencies of the Prince Regent, and he is personally popular. Thus far, however, he has shown little evidence of the masterful leadership which China needs at this transition period. Instead of conciliating the rapidly growing feeling of the Chinese that they ought to have a larger voice in the management of their national affairs, he has more openly concentrated power in the hands of the Manchus.

One of his first acts was the summary dismissal of Yuan Shih Kai, who, after having been promoted from the Governorship of Shantung to the Vice-Royalty of Chih-li, had become a Grand Councillor of the Empire. This was not unexpected, for every one knew that the family of the late Emperor hated him for his part in the events which led to the virtual imprisonment of the Emperor in the coup d'état of 1898. It was a foregone conclusion that he would be one of the first to suffer when the support of the Empress Dowager was withdrawn by death; although there were not wanting those who hoped that the Prince Regent would not go so far as to degrade the most powerful subject in the Empire. If the youthful Prince Regent hesitated at all, the animosity of the late Empress overcame his scruples. The method adopted was in accord with the finest traditions of Chinese "face." The Prince Regent issued a statement in January, 1909, expressing his profound solicitude that so distinguished a subject as His Excellency Yuan Shih Kai was suffering from rheumatism in his leg, and the concern that the Imperial heart felt because it would be necessary for so useful a servant of the Throne to retire to private life for a time, in order to gain relief from pain and to restore his impaired energies. With true Oriental courtesy and dignity, Yuan Shih Kai, who was in excellent health, laid down his great office

and went to his estate not far from Shunte-fu, where he is now quietly living and on a modest scale.

The dismissal of Yuan Shih Kai deprived China of her ablest and best statesman, the one who was best fitted to counsel the new Government at this critical period. Some relief was felt when it was learned that his successor was the capable and broad-minded head of the Imperial Chinese Commission which visited America in 1906, Viceroy Tuan Fang. As he is a Manchu, it was supposed that his official life would be more secure, and much was hoped from his progressive leadership. His removal in October, 1909, deepened the anxiety of all true friends of China as to the future course of the Empire. What can be expected of a country which disgraces its best and strongest leaders?

Another serious loss was the death of the veteran Chang Chi'n Tung, October 4, 1909. He also was a Grand Councillor of the Empire, and had long shared with Yuan Shih Kai the reputation of being the wisest and ablest of China's progressive statesmen. His book, "China's Only Hope," was a remarkable deliverance and caused a profound impression. It is said that when he passed away, the Prince Regent knelt beside his bier and wept bitterly. It was an evil day for China when it was deprived of such leadership, and thus far there is faint reason for believing that men of equal grade are likely to be found.

The consequence is that, politically, China is in confusion. No one is in control. The local Governors and Viceroys are less amenable than ever to the central authority at Peking. The younger men who have gained a smattering of western learning are voluble and headstrong. The common people are becoming more restless. With all the changes that are taking place in the thought and life of the nation as the result of the inrush of new ideas, it is a serious thing to have the central Government weakened. Not for a long time has the opportunity for successful revolt been so good as it is today, and what the future may bring forth, no one knows. Our late Secretary of State, John Hay, would have added reason now to repeat the warning which he uttered not long before his death: "The political storm-center of the world has shifted steadily westward from the Balkans, from Constantinople, from the Persian Gulf, from India, to China; and whoever understands that Empire and its people has a key to world-politics for the next five centuries."

The Japanese are eager to counsel the Chinese in this formative period. For two or three years after the Russia-Japan War, their prestige was great, and China appeared to be willing to follow the ambitious islanders. Japanese advisers were influential in shaping Chinese military and political affairs, and

thousands of Chinese students flocked to Japan for instruction. But recently the sentiment of the Chinese has undergone a marked change. The Chinese are offended by the assumption of superiority which has characterized the Japanese since their victory over Russia. The number of Chinese students in Japan has dwindled from approximately 15,000 to 4,000. It should be said that the larger number included many who rushed to Japan in the first enthusiasm which followed the Russia-Japanese War, and that the present number is composed of more earnest and intelligent men. But Japanese agents who are trying to influence China's policy find themselves rebuffed. Discussing this subject with an educated Chinese gentleman, he said rather contemptuously: "Japan is too small and too poor to help China, either in finance or in war, and her people are so immoral that contact with them would be harmful rather than helpful to the Chinese. China wants the best there is in the world, and as all nations are now open to her, she can get the best. Why should we take ideas from Japan when the difference between China and Japan and China and Europe or America is only the difference between six days and fourteen days? What are eight days, especially when they mean superior influences?" When a well-meaning foreigner proposed a memorial service in Shanghai after the assassination of Prince Ito, Chinese who were consulted opposed it so strongly that the project was abandoned. They declared that they saw no reason why Chinese should honor a Japanese statesman, and particularly one who represented the Asiatic ambitions of Japan.

The traveller wearily wishes that the reform movement would extend to the currency, but Chinese individualism still reigns supreme in finance. Japan, Korea, India and the Philippines now have a uniform currency on a gold basis, but Chinese currency is still in primeval chaos. Its varieties are enough to give a traveller nervous prostration. Each important center has its own coins, which are either not good at all elsewhere or are accepted only at discount. Peking money is not good in Shanghai, and Tien-tsin money is not good in Hankow. Even bank notes of such standard institutions as The Hong Kong and Shanghai Banking Corporation and the Yokohama Specie Bank are sometimes refused outside the territory of the branch which issued them. A branch of one of these banks in one city will usually charge a discount on its own issue by another branch. The traveller may have his money refused as he attempts to buy a railroad ticket just before the departure of a train, unless he has taken the precaution to go to a money exchanger and secure the local currency. If he seeks to avoid difficulty by carrying the silver Mexican dollar, which is more

generally accepted than any other coin in China, he must be careful to see that he has the particular kind of Mexican which is accepted in that locality. As these Mexican dollars are large and heavy and worth about 43 or 44 cents gold, it is no small undertaking to carry many of them around. Even if the traveller has obtained the right ones, he will find that shop-keepers and ticket-agents will test each separate coin to make sure that it is not counterfeit. Some of my Mexican dollars were rejected, although I had been careful to get my dollars at a reliable bank. Usually the coin turned out to be all right, but it is difficult to persuade a suspicious agent while a train is waiting.

If the traveller leaves the beaten routes and goes into the interior, he will probably discover that bank-notes are regarded as worthless bits of paper, and that the people insist upon silver or cash. The latter is a copper coin of varying size, with a square hole in the center. A thousand are supposed to equal a Mexican dollar. They come in strings of a hundred, and the price of an article is so many "strings of cash." These strings are almost invariably short several pieces, while other pieces are counterfeits. Twenty dollars' worth of cash will load a coolie, and a hundred dollars worth a donkey. The best way to carry money in the villages is in bullion silver. This can always be sold to local money changers for a supply of coins which are good in that particular neighborhood.

Confusion is still further confounded by the fluctuating value of silver. There is no governmental guarantee of fixed value. A Chinese silver coin is worth simply the market value of the silver at the time it is offered, and this rises and falls with the price of silver in the world's markets.

Chinese who spend their lives in or near their home towns are not concerned by this problem, but the traveller finds the question a very annoying one. The railways are encouraging the Chinese to move about more freely than formerly, so that there is an increasing number of Chinese who are beginning to appreciate the advantages of a uniform currency. Reform, however, will be slow, for the present confusion is profitable to three powerful classes: bankers, officials and money changers. There is big profit in exchange when every traveller has to get his money turned into some other currency. High officials are enriched by a system which permits Viceroys and Governors to mint and even to counterfeit their own coins. It will probably be about as difficult to get the Chinese Government to adopt a uniform currency as it is to get a real revision of the tariff through an American Congress. Those who are beneficiaries of the existing system are numerous, and they have strong financial reasons for resisting reform.

ATTITUDE OF OFFICIALS TOWARD MISSIONARIES.

The attitude of the governing classes toward the missionary enterprise has undergone some change. At first, officials regarded missionaries and their work with a suspicion which included an element of contempt. They did not understand why missionaries came. The idea that white men would incur so much trouble and expense from disinterested motives seemed preposterous. Ulterior designs were invariably suspected, and these designs were ordinarily believed to be of a political character. This belief was strengthened by the open alliance of Roman Catholic missionaries with the political ambitions of France; while the number of times that British, German and American diplomatic and consular officials pressed questions affecting Protestant missionaries and their property brought the latter under the same suspicion. Native officials seldom knew the difference between Roman Catholic and Protestant missionaries. They simply knew that missionaries were at work; and when complaints were sent in, the reports usually failed to specify the affiliations of the alleged offenders. The consequence was that Protestant missionaries generally shared in the odium which the policy of the Roman Catholic missionaries developed.

I am not criticising the Roman Catholic Church; I am simply referring to the well-known historical fact that the policy of that Church in Asia is more aggressive in property matters and in support of converts who are involved in law-suits than the policy of Protestant Societies. The result is that Roman Catholics have stirred up antagonisms which Protestant missionaries usually avoid. The Chinese are now beginning to see this. Several times, officials spoke to me with considerable feeling of the embarrassments which the Roman Catholic policy frequently involves and they appreciatively referred to the fact that Protestant missionaries refuse to interfere with political questions or to support converts against whom lawsuits are pending.

The Imperial edict of March 15, 1899, which gave official rank to Roman Catholic priests and bishops and which was a source of great irritation to the Chinese, was rescinded in 1908. The forty bishops and 1,100 priests in China now have the same relation to the Government as Protestant missionaries; or rather, Roman Catholics, like Protestants, have no official relation to the Government at all. Time has thus vindicated the wisdom of Protestant missionaries in declining the official status which was offered to them as well as to Roman Catholics when the French Minister at Peking extorted the privilege from the Government in 1899.

Many officials understand Protestant missionaries far better than they did a dozen years ago. Instances of personal friendship are much more numerous. Prefects, Taotais, Governors and Viceroys have visited mission schools and hospitals and manifested keen interest. In the fall of 1907, twenty-five missionaries representing various Boards were in conference at Tsinan-fu, the capital of the Province of Shantung, and inquired whether the Governor would receive a committee of three to pay respects in behalf of the conference. He replied that he would be glad to have the missionaries call in a body. When they did so, they were received with every mark of cordiality. The Governor returned the call the following day, accompanied by a number of high officials and a military escort, and he invited all the missionaries to a feast at his yamen the same evening. There he again received the missionaries with every honor. The feast was served in foreign style and would have done credit to any hotel in the home land. The Governor made an address, in which he spoke in high terms of the work of the missionaries and the help which they were giving in many ways to his people. This was the official who, while holding a high position in the Province of Shan-si during the Boxer Uprising, was commanded by his Governor, Yu Hien, notorious for the murder of seventy missionaries, to kill all the missionaries residing in his district. He promptly assembled forty missionaries, but sent them under military escort to a place of safety, saying that he could not kill good and law-abiding men and women.

On a steamer off the coast of China, I noted that a fellow-passenger was a Chinese official whose dress and retinue indicated rank. As soon as he learned that I was from New York and connected with Presbyterian mission work, he eagerly inquired whether I knew a Miss Rogers. When I replied that I did, he expressed gratification, explaining that many years ago, when he was connected with the consular service, he had studied English in New York under Miss Rogers. He spoke of her with marked respect and gratitude, and asked me to take her his card and a message of remembrance. He was not a Christian, but his conversation indicated that he had received from Miss Rogers an impression of missionary character and purpose which made him sympathetic, and he frankly allowed the resultant influence upon his own life.

It was arranged that I should meet the Vice-President of the Imperial Board of Education in Peking. At the appointed time I drove to his official residence, in company with the Rev. J. Walter Lowrie, D.D., and the Rev. William Gleysteen. No sooner had we entered, than the Vice-President recognized Dr.

Lowrie with evident pleasure, inquired about the health of his mother, expressed deep sympathy when he learned that she was dead, and asked many questions regarding Dr. Lowrie and his friends in Paoting-fu. It appeared that many years ago, when this Chinese gentleman, who is a Hanlin scholar of the highest rank, visited a friend in Paoting-fu, he was suddenly taken ill, and that he was treated for several months by our missionary physician at that time, Dr. George Yardley Taylor. It would be unfair to represent the Vice-President as a Christian or as expressing any interest in Christianity; but I was impressed by the fact that he had come into such personal contact with our missionaries at Paoting-fu that he had formed a favorable opinion of their character and worth.

It would be easy to cite other instances of sympathetic comprehension of Protestant missionaries and their work. But taking the official class throughout the Empire, it must be admitted that it is still suspicious and resentful. The suspicion is not so often mingled with contempt as it was formerly; it is now more often mingled with fear. Official China believes that the success of the missionary enterprise would be subversive of some of the most sacred and time-honored customs of the Empire, particularly of ancestral worship and that reverence for Confucius and his teachings to which China clings as tenaciously as ever. These officials are not blind to the growing numbers and power of the Missions and the Chinese Churches, and they are beginning to be apprehensive lest the Christian movement may attain larger proportions than they had at first deemed possible.

Mr. Hoste, Director of the China Inland Mission in Shanghai, told me that the reports which he was receiving from the China Inland Mission missionaries throughout the Empire, and they are more widely scattered than the missionaries of any other Board, are to the general effect that there is a distinct hardening of attitude on the part of the official class, an apparent forgetfulness of the lessons of the Boxer Uprising, and a disposition to hamper missionary work. A British Consul, who has spent a quarter of a century in China and to whom I quoted this opinion, said that it was in accord with his experience and observation; that the anti-foreign spirit of the Chinese official class is increasing rapidly, and that the people are becoming more unfriendly. An American Consul assented to this, and added that "reform is simply to get equipment which will enable China to fight the West."

Officials in various parts of the Empire are again demanding statistics of missionary work and blank forms for this purpose have been distributed. The Government apparently desires to

have exact facts regarding the whole Christian movement in China. One may speculate at will as to the reason for this. It is not unreasonable for any Government to desire precise information regarding the religious bodies within its jurisdiction. The United States Government collects such data for its census reports. Perhaps the Chinese Government has no other object in calling for similar information. It goes farther, however, when it asks the names, residences, occupations and possessions of Christians, the salaries of all church and mission officers and employees, for what objects mission money is expended, and how much is applied to those objects. It is difficult for one who knows the situation in China and who understands the attitude and temperament of Chinese officials as a class to restrain the fear that the motive in calling for all these details is not wholly friendly, and that if such information regarding the property and incomes of converts is on file at the various Yamens, it might be used for sinister purposes. It does not necessarily follow that this information is being obtained for deliberately hostile uses; but it will readily be seen that if disturbances should occur again, Christians will be marked men and women. Whenever Chinese revolutionists wish to make trouble for the Government or for some local official, they are apt to begin by attacking Christians. This is partly because they hope in this manner to embroil the officials with their superiors, and partly because the resultant confusion and excitement offer cover under which plotters may advance to other ends. Mr. Evan Morgan writes in *The Chinese Recorder*:

"What should be the attitude of the missionary in responding to these requests for information? We might take precedents as a guide in finding an answer. I recall two instances when a like request was made. One was immediately before the Boxer Outbreak. The reply was made that the Church was not a political institution, and therefore had no need of official recognition. Another request was made after the Boxer trouble. The names of Christians and the number of church members were demanded. Reply was made that as the Church was only a brotherhood for spiritual edification, there was no need to give official cognizance to its members, and it was useless to give the number of Christians in various districts as it constantly varied. To the request that the missionaries should state their own names and the value of their houses and personal property, the names were given, and the magistrate was invited to put any value he liked on the buildings, as they were always open for his inspection; but as to personal property, it was pointed out that his Honor was exceeding the limits of courtesy and law. A British minister supported the legitimacy of these views, and I think, they will be found to be consistent with justice and Chinese practice and law."

It seems to me that the fact that an unfriendly purpose is suspected does not justify refusal to comply with an official request. We cannot quarrel with a Government which is seeking information within its own jurisdiction. The Chinese author-

ities have the right, which governments everywhere have, of knowing what is taking place among their people, especially when a given movement like Christianity is reported, however falsely, to be at variance with national customs and observances which the Government expects all its subjects to maintain. We could gain nothing but suspicion and ill-will by refusal; for officials could secure the information through their own agents anyway.

But a distinction between missionaries and Chinese Christians may be fairly taken. We have nothing to conceal regarding ourselves or our property and institutions. Let the officials know all they wish about our schools and hospitals and the missionaries themselves. We publish essential facts on these subjects in our annual reports, which we would be glad to have the officials read. It might be well to do as Mr. Hoste, Director of the China Inland Mission, did—simply send the official a copy of the report with a pleasant note stating that he would doubtless find in it the information he desired. It is quite another thing for the missionary to pry into the private affairs of Chinese Christians, or to betray to any one information regarding personal matters which he may have accidentally obtained in the confidence of missionary relationship. The Chinese Government should deal with its own subjects directly and not through foreigners. It is sufficient therefore if the missionary, in sending information regarding himself and his work, courteously adds that he has no control over the private affairs of Chinese, Christian or non-Christian, and that he is unable therefore to report regarding them further than to refer to the general statistics which may be found on pages so and so of the printed report of the Mission, a copy of which is sent herewith, etc.

The exclusion of Chinese graduates of mission schools from the new Provincial Assemblies is another disquieting sign. There has been much speculation as to the cause of this action; but some reasons are apparent. To the average Chinese official, Christianity is still the foreigner's religion. He sees that the mission schools are controlled by foreigners, and he suspects that Chinese who have been trained in them have been educated away from things Chinese and have allied themselves with aliens who are trying to overthrow the worship of Confucius and to subvert national customs. He therefore naturally hesitates to permit Chinese of this alleged type to make laws for China and to advise the Government in political matters. This consideration is intensified, in some places at least, by the fact that some graduates of mission schools are men of such superior capacity that they would probably exert dispropor-

tionate influence in the Provincial Assemblies. The Chinese will learn in time that men trained in our schools are as loyal and patriotic as any men in the Empire, and that they are far more trustworthy than others.

It should be noted, however, that the attitude of the Chinese people as a whole, both among officials and common people, is anti-foreign as well as anti-Christian, and that, as a rule, it is more anti-foreign than anti-Christian. The victory of Japan over Russia, which had been regarded by the Chinese as the most powerful of western nations, the extension of railways and telegraphs, the multiplication of newspapers and post offices, the ferment of new ideas, and the social, economic and intellectual changes which are taking place, are giving the Chinese a new sense of unity and of national self-consciousness. They, like the Japanese, are more and more disposed to resent the leadership of foreigners. They feel an irritation, which we should be reasonable enough to understand, in realizing that the new railway thoroughfares of the country are largely in the hands of outsiders. Only 1,930 miles of the 6,300 in the Empire are under Chinese control. Russians hold 1,077 miles, Belgians 903, Japanese 702, Germans 684, English 608, and French 396. China is determined to put an end to this, and the Government not only refuses to grant any more railway concessions to foreigners, but the Chinese are buying existing concessions as fast as they can. They propose to manage their own railways, operate their own mines and, in general, manage their own affairs.

The Chinese Recorder for January, 1910, declares that "the indiscriminate anti-foreign agitation which is being urged forward by many restless spirits in China is among the most serious signs of possible disturbance to the Empire. The tone of certain recent popular pamphlets, which have been disseminated in some provinces, shows that the most unscrupulous methods are being used in order to stir up the minds of the ignorant mass of the people against all foreigners in China. Statements regarding an official decision on the part of the western powers to divide up Chinese territory have been invented, and other wilful misstatements put into circulation with no other than mischievous intent. Here is one of the greatest dangers attendant upon China's political reforms. If the officials of the Empire were wise, they would see to it that no such agitation as this anti-foreign movement were permitted room to live; it cannot help but lead to national disaster if its vicious course proceeds unchecked, and in the final result officialdom will not suffer least."

As I am writing these pages, cable despatches announce riots in Chang-sha, in the Province of Hunan, in which the mob destroyed not only the mission compounds, but the Governor's Yamen; and while the missionaries had to fly, the loss of life among the Chinese themselves is reported to be large. There has not been time for letters to arrive, but as far as one can judge from telegraphic reports to the daily press, the tumult was caused partly by scarcity of food, partly by the importation of workmen from another district to build the British consulate, and partly by a general state of irritability; and the fury of the rioters was wreaked indiscriminately upon natives and foreigners alike.

It is evident that the modern forces which are now operating in China have brought the Chinese people to the parting of the ways, and that troubled days may be ahead. The situation is one which calls not for depression and wavering, but for a stronger faith and courage and for effort on a larger scale. Our legal rights are clear under Article XIV of the Treaty between the United States and China for the extension of the commercial relations between them, signed Oct. 8, 1903, and which reads:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes can live together in peace.

"Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

Legal rights in missionary work, however, are like legal rights in the marriage relation—the less often they are invoked the better. Missionaries did not go to China because treaties

permitted them to go; they went long before any treaty was mentioned to them, and the motives which impel them are independent of governmental conventions. Let us not be dismayed by signs of tumult. "If God be for us, who can be against us?" "Ye shall hear of wars and rumors of wars," said Christ to his disciples; "see that ye be not troubled; for all these things must come to pass, but the end is not yet. . . . He that shall endure unto the end, the same shall be saved. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."

PROGRESS OF CHRISTIAN WORK.

Amid all the tumult and confusion incident to the new life which is stirring the Empire, the Gospel is steadily pressing its way. The story of its struggles and triumphs is one of the most fascinating in all the history of the Church. The contrast since my former visit in 1901 was startling. Then there were less than 100,000 Protestant Christians in China. Our station plants at Peking, Paoting-fu and Wei-hsien were in ruins, while the buildings at Ichow-fu and Tsinan-fu had been looted. The fires of the Boxer Uprising were still smouldering, though the period of actual violence had passed. The women of the North China and West Shantung Missions were huddled in Peking and the East Shantung ports.* Some of the men had returned to the interior stations, but they were living in temporary quarters and in much discomfort. Everyone was discouraged and appalled by the apparent ruin of the work and the massacre of beloved associates. Many of the Chinese Christians had been murdered. Some of the survivors were scattered no one knew where, and the few that could be found were depressed and poverty-stricken. It was pitiful to look into their faces and heart-rending to hear the stories of what they had suffered. The allied armies of Europe and America had crushed the Boxer Uprising, but the people were sullen and ugly. At home, too, there was a renewed outbreak of criticism and of hostility to all missionary effort. Many believed that the missionary enterprise in China had received a blow from which it would never recover. No Chinese, it was said, would ever again confess Christ.

How different the situation today! Our destroyed stations at Peking, Paoting-fu and Wei-hsien have been rebuilt on a larger scale than before, and they are now among our best equipped plants. Every station that had to be abandoned has been reoccupied, property that was not destroyed has been put in order, new buildings have been added, and the missionary force has been increased. Missionaries travel freely through

every part of the country from which they were driven by the Boxers. More Chinese have been baptized during these eight years than in half a century preceding the Boxer Uprising. The Rev. J. Campbell Gibson, D.D., noted a wider contrast at the Centenary Conference of 1907: "The great achievement of the first century of Protestant Missions in China has been the planting of the Chinese Church. A vast amount of contributory work has been done,—evangelistic, pastoral, educational, medical, literary, social,—and a large experience has been gained which should enable us to direct all these with growing precision and force to the attainment of their ends. A great multitude of men, women and children have been led into light, and we need not doubt that tens of thousands have been born again.

"Now at the end of the century there is a Church of at least 180,000 communicants, which implies a Christian community of some 640,000 souls who have chosen the service of Christ, besides some 120,000 children and young people who are growing up in the same holy fellowship.

"This body of 750,000 Christians, with its equipment of gathered spiritual experience, of Bible, hymnology and Christian literature, its places of worship, its churches, schools, colleges, hospitals and printing presses, its ordinances of worship, its discipline of prayer, and its habits of family and personal religion, with its martyrology, and its gathered memories of gracious living and holy dying—this is the wonderful fruit which one hundred years have left in our hands."

Dr. Gibson's figures were those of three years ago. The present number of adult communicants, exclusive of Roman Catholics, is placed by good judges at more than 260,000, besides a great number of enrolled inquirers. Not less than 400,000 people call themselves Christians in China today.

The past year has been marked by some remarkable manifestations of spiritual power. The revival in the Arts' College of the Shantung Christian University, at Wei-hsien in April, 1909, was one of the most hopeful movements in the history of missions. It began quietly and continued without any artificial efforts to work up excitement. Mr. H. W. Luce writes: "The various committees of the College Y. M. C. A. had done their work with marked faithfulness. Meetings were exceptionally well attended and good interest shown in Bible work. One or two sermons were preached on the power and joy of the life surrendered to God. On two Sunday evenings preceding Pastor Ding's arrival, there were meetings where, in response to a simple announcement, about eighty men gathered for prayer.

The character of these meetings was such that we did not doubt that Jehovah was going forth to victory."

One of the graduates of the College, the Rev. Ding Lee May, began special services March 30th. Mr. Luce continues:

"A room for personal interviews was prepared. The work in this room became one of the main features of the meetings. After the first day, it had grown to such an extent that all college exercises were set aside for two days. The first two chapel meetings seemed to be without special results; but a sermon on 'The Duties of the Watchman' struck home and led seven of our seniors, the flower of the class, to give their lives to the ministry. An hour's prayer meeting was held each morning at six-thirty, preaching service at ten and again at two-thirty. In the evening, there was a general service for all on the compound, including the students in the girls' school, convalescents in the hospitals and church members. This was the daily programme. Mr. Ding became physically exhausted the third day, but the meetings were continued by others, and it was soon seen that the power of the meeting was not of men. In response to an early suggestion, students were asked not to enter the main College building and Converse Science Hall unless for the purpose of Bible study or prayer. When meetings were not going on, the various rooms of these buildings were in constant use by individuals or by groups praying or studying the Bible. The personal interviews in Pastor Ding's room continued. The number of those deciding for the ministry increased to twenty and then to thirty. Some of us, familiar with the early days of the Student Volunteer Movement in the United States, began to urge caution. Still the list grew. There seemed to be no undue excitement of any kind, no adequate outward manifestation of emotion. The number increased to sixty and then to eighty. There seemed to be no legitimate way to stop the tide, and there was no reason for so doing except the largeness of the number being added to the list. Saturday night, Mr. Ding was able to conduct a 'witness meeting' in which those who had decided for the ministry gave their reason. Only one man wept, and none broke down. But all were conscious of a closeness of approach of the Holy Spirit such as they had never known before. This spirit continued through Sunday with unabated strength, and it was found that 116 had volunteered for the ministry. The number of the students in the College is 300 and in the Academy eighty. It is a mighty challenge to the young Church in Shantung, as indeed it is to the Church at home, that they fail not in prayer and aid at such a time as this."

This revival promises more for the Kingdom of God than any other which China has seen, for the men whom it led to a decision will go out as Christian ministers to lead multitudes of their own people. We need not assume that every one will do this. Some may change their minds, and some may be found unsuitable for the ministry; but if no more than half shall be ordained, the addition of such a body of highly educated men to the ministry of the Chinese churches will be a splendid reinforcement.

The revival in the Shantung Christian University is not the only one which China has recently witnessed. Much might be said about the great awakening in Manchuria in connection with the preaching of Mr. Goforth, of the Canadian Presby-

terian Church. The pamphlet, "Times of Blessing in Manchuria," recounts stirring experiences. During the past year, Mr. Goforth conducted services in twenty-eight centers in different sections of China. He was fitted for his special work by a residence of many years in China and fluent command of the Chinese language. In Nanking, the meetings were held in a tent which accommodated 1,200 people; but the interest was so great that 1,400 and even 1,500 people were crowded into it. The usually impassive Chinese broke down completely before the marked presence of the Holy Spirit, and scenes were witnessed which missionaries of a generation ago would have deemed almost incredible. Conversion was invariably accompanied by confession of sin, and many instances of restitution proved the sincerity of repentance. At Kai-ting, in the far west of China, the meetings were characterized by such spiritual power, and by such changes in the lives of converts, that non-Christian Chinese on the streets said to one another: "The Christian's God has come down." In the Province of Shan-si "waves of confession and prayer passed over the congregations, and the very atmosphere seemed charged with Pentecostal influence. One man confessed that during the Boxer uprising a large sum of money was sent by the foreigners in Ping Yang-fu to a missionary who afterwards died. The money was hidden for safety in the court-yard of a native Christian. He dug it up and used it; and now after the lapse of years he made full confession. As one of the humble hearers said: "The Holy Spirit surely has come."

The Chinese Recorder for September (1909) describes a revival in Hing-hwa in the Province of Fuh-kien, which was signalized by like power. Among the converts were members of a firm of importers of morphine, who brought their entire stock to the house of God and turned it over to the pastor to be destroyed. The church, which seats a thousand people, could not accommodate the throngs that attended.

The Rev. Dr. Hunter Corbett writes of another revival: "The members, wishing to have the blessing extended to other centers, invited pastors and leading members of churches in all the surrounding country to come and receive a spiritual uplift that they might return to their homes and help others. The Church sending the invitations subscribed liberally to pay for the entertainment of the guests. The members of a Training School for Bible Women requested that each might be permitted to fast three times a week for a month, and that the money saved be paid into the entertainment fund. Later, in scores of places, pastors began to pray, first for a revival in their own hearts and then in the Church and community; and

the prayers were answered. One pastor wrote of the revival in his Church that the voice of praise and the cry of penitent confession mingled together. More than one hundred men and women were confessing their sins with weeping. Daily meetings, twice a day for fifty days, had prepared the large company to expect great things from God. Thousands instead of hundreds, as were expected, were present. Saturday night a count was made and 4,800 found. Sunday night there were four simultaneous meetings, aggregating between 6,000 and 7,000. At another centre, the revival was preceded by more than a hundred assembling for four days waiting upon the Lord."

The Rev. Charles E. Scott, of Tsing-tau, writes as follows of a tour which he made in company with three Chinese, a minister, a teacher and an elder:

"Four of us tramped to our farthest out-station. Under the sultry noon sun, we climbed a long hill. From its summit we counted thirty-five villages, encircling the one for which we were bound. The little elder, under strong feeling, cried out: 'Pray! Pray!' He led us standing. When we had finished our wrestling with the Lord, we were all flat upon our faces. But we knew that in that hour the Spirit had energized us to win His battle in that centre. On our arrival, the little group of Christians who lived in that village were so cold and indifferent that none came to see us, though the entire population knew we had arrived. Those few days were days of testing for us; And then we had to leave, in order to traverse several hundred li before the convening of Presbytery. Arrived again at the summit of our prayer-mount, we besought the Lord, as did Abraham for the unworthy cities of the plain, resolving to return again for a series of revival services beginning on Ascension day. What results? We pitched a big tent at a nearby village in which every five days a big market is held. Not only on the market days, but each day, the tent was filled with people eagerly listening at each of the three sessions. The Christians themselves got a great blessing. They went out with us in groups of two and three, and preached the Gospel in the surrounding villages. They participated with us in street preaching at the markets, and helped to get the crowds to the tent-meetings. Some 3,000 people in the groups heard the Gospel among the villages, and twice that number in the tent. It mattered not that often there the air was choking with dust; the people listened. One afternoon when a Christian and I were out in a village, a wind blew up fierce and hot; but all the afternoon men crowded into that dirty, ill-smelling room to hear the Gospel. When the wind slackened, the entire village as it seemed—patriarchs, middle aged and youth—sat or stood around us in the dusty main street to hear the Word. Each group of workers reported the same experience of eager, willing listeners."

And still the work goes on. As I am writing these pages, letters come from Ichou-fu station of our West Shantung Mission, from which I make the following extracts:

"For a long time, things have seemed at a dead stand-still in Ichou-fu, and those most interested in the Gospel have been praying for an awakening of interest. It was almost with fear and trembling that we looked forward to the coming of the Chinese evangelist, Pastor Ding, in Janu-

ary. There seemed so many difficulties in the way. The time was unreasonable, being the last month of the Chinese calendar, when the people are busiest. The church elders shook their heads. Then, too, the weather was very cold and the roads unusually bad owing to deep snow, and we feared that but few of the country Christians whom we had invited would be able to come. You see our hope was small and our faith not great.

"However, on the very day of Pastor Ding's arrival, surprises began. All day long the question was: 'How many country Christians have come?' At first, twenty-eight; that was very good, we had not expected as many. Then the number went up to fifty; we were surprised. By nightfall there were one hundred. We opened our eyes wide and said: 'How can this thing be? Whoever heard of Chinese traveling on such roads as these?'

"So the meetings began. Pastor Ding is an exceptional character. He is humble and modest where one feels that one might be proud; so gracious and full of tact that we foreigners, when with him, forget that he is a Chinese. When he speaks in the pulpit, you do not see the man; you only feel the earnestness of his words. From the first, the people were attracted by his simple eloquence. Day after day the number grew, until they taxed the utmost capacity of our new church. Meetings were held four times a day. On the third day, opportunities were given to those who wished to study the Gospel to come forward while their names were recorded. Eighty-two responded. At all the succeeding meetings, names were added. The Christians began to work—the children to bring in their playmates, the laborers their friends, the students their class-mates, and the rich their companions. They could not all come forward, and so individuals were given paper and pencil to take the names throughout the congregation. The number reached 865. After a few more days, the enrollment reached 1,000; and still the number grew until it stood at over 1,400.

"It is hard to realize just what these figures stand for; we ourselves cannot tell. They are not converts, such as you have in America, but only just wanting to learn the way which leads to salvation. It is a great step in advance of the indifference which has hitherto prevailed. Only a small per cent of the whole are women, largely because women cannot attend public meetings as men do, while many who might have come could not get through the mud with their bound feet.

"It is seldom given to missionaries to see an ingathering like this, far beyond one's greatest hope. It looms up like a great mystery, holding us in awe and having but one solution: 'Not by might nor by power, but by my Spirit, saith the Lord.' Will those at home remember these inquirers in prayer that the grace of the Lord may abound unto them?"

It would be easy to mention other revivals in various parts of China, but I must not prolong this account. Surely enough has been said to evoke profound thanksgiving and gratitude to God and to make us feel that a new day is dawning in China. A spiritual movement which has manifested itself in such different parts of the Empire as Fuh-kein, Kiang-si, Shan-si, Shen-si, Honan, Shantung and Che-kiang, which has been characterized by the preaching of Chinese ministers more than that of missionaries, and has been attended by large accessions and by enriched spiritual life of the Church, unmistakably indicates a mighty trend toward the goals of God.

I would not give the impression that all China is about to become Christian and that there is no reason for anxiety. Side by side with these remarkable manifestations of spiritual power, there are the evidences of growing suspicion and even hostility to which I have already referred. This might normally be expected. As long as the work was small and obscure, there was no special reason why the Chinese as a whole should assume any particular attitude toward it. Multitudes indeed knew nothing about it, and many who did know regarded it with contemptuous indifference. As numbers grow and as congregations become more influential, the Chinese people begin to consider this new movement. Indifference changes to curiosity, and this in turn develops either into open sympathy or open opposition. This is indicative not of failure, but of success. Brighter lights always mean darker shadows. Christianity in China has reached the point where men are taking sides for or against it.

WILL THERE BE WAR?

Students of world conditions which affect the missionary enterprise cannot ignore the prevailing belief in Europe and the Far East that war is highly probable before many years, and that the first clash is likely to come between the United States and Japan. I deplore exceedingly such published prophecies. Most of them belong to the category of thoughts which are fathered by a wish. Men who fear and dislike the Japanese are eager to see some nation fight her.

If war were caused only by rational considerations, we might promptly and emphatically reply that there would be no war at all. The peaceful intentions of the United States are well known. In spite of their national swagger and high temper, the American people are not disposed to rush into actual hostilities. Moreover, every sensible man knows that, while we have a splendid navy, our army is too small to be a serious factor against the disciplined troops of a first-class power. Putting rifles into the hands of clerks, farmers and mechanics does not make an effective force in this age of the world. In our Civil War, there were volunteers on both sides. In the Spanish-American War, we fought a decrepit, rotten nation. It would be quite another thing to contend against a really formidable foreign foe. Our population and resources and our ocean-wide distance from other nations are so great that we could easily defend our home territory against any invader; but we could do little in offensive operations where any war of the first magnitude would probably be conducted, and the first thing that would happen to us would probably be the loss of the Philippine Islands and perhaps the Hawaiian Islands. Many Amer-

icans have "the valor of ignorance" which boastfully imagines that we could whip the world; but intelligent men know better. They understand that war could bring to us absolutely nothing that we want but only things that we do not want. I venture the assertion that no other nation in the world is less likely to make war upon any other nation. The ambitions of the people of the United States are not military. We not only lack an army capable of foreign aggression, but we have not the slightest intention of developing one. The only real danger of trouble with Japan lies in our irresponsible mobs and demagogues; and if we can keep them from exasperating beyond endurance the proud and sensitive Japanese, there is not likely to be trouble. A suggestion that any considerable portion of respectable Americans cherish hostile sentiments against the Japanese would be greeted with derision anywhere in the United States; except possibly in a few local communities on the Pacific Coast, where the competition of Japanese immigrants has become serious, for the white and yellow laborer do not live on the same scale and cannot mix readily. The feeling of the American people as a whole is one of real friendliness toward Japan.

Japan does not desire war for the reason that she wants time to pay the heavy war debt which she is already carrying, to develop her internal manufactures and her foreign trade, to carry out her program in Korea, Manchuria and Formosa, and in general to strengthen the position which she has already won. She knows that she has a formidable enemy in Russia, that it will be no easy task to bring the twelve millions of Koreans into a condition where they would remain quiet in the event of another war, and that the Chinese are increasingly jealous of her. She is not disposed to make another enemy of the United States, for whose friendship and helpfulness in the past she feels deeply grateful and for whose progressive spirit and fair dealing she has profound admiration. Americans were long in coming to the conclusion that they ought to have the Hawaiian Islands, and it would not be surprising if in time the Japanese come to feel that, for the same reasons, they ought to have the Philippines. But the conditions are hardly parallel, for the Hawaiian Islands did not belong to another friendly nation and the ruling class was composed of men of our own blood and speech who had been seeking annexation for many years. Whatever deeper causes might have led in time to annexation, the immediate cause was pressure from the Islands themselves, to which our Government, after much hesitation, finally yielded. The Philippine Islands are as alien to Japan in both government and people as Hong Kong, and could only be taken by force in a great war. Japan has no notion of tak-

ing them in that way. Of course if war should break out from other causes, the first act of Japan would doubtless be the occupation of the Philippines, just as her first act in the war with Russia was the occupation of Korea. But other causes will not lead to war if Americans keep their heads. The Japanese, in spite of their martial spirit, are not as eager to fight other nations as their critics allege. Japan has had comparatively few foreign wars, and she did not begin hostilities against Russia until she had been humiliated and endangered and goaded for years in ways that no western nation would have tolerated. Japan fought Russia only as a last resort after every other means had been exhausted. But when she did begin, she continued in a fashion which should make other nations think twice before pushing her into war again. Large significance should be given to the opinions of the American missionaries resident in Japan. They are in a position to know the attitude of the people. Several years ago, when sensational newspapers in America were frantically predicting a Japanese attack, the whole missionary body united in making a statement which included the following: "We, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the majority of the Japanese people, and to their faith in the traditional justice and equity of the United States, and our belief that the alleged belligerent attitude of the Japanese does not represent the real sentiment of the people."

At the Semi-Centennial celebration of Protestant Missions in Japan last October, the appended resolution was unanimously adopted by the large and representative number of missionaries who were present:

"While the Government and people of Japan have maintained a general attitude of cordial friendship for the United States, there has sprung up in some quarters of the latter country of spirit of distrust of Japan. There have issued from the sensational press such exaggerated and even false rumors concerning the 'real' and 'secret' purpose of Japan as to arouse suspicion that even war was not unlikely—a suspicion that was largely dispelled by the cordial welcome given by Japan in the fall of 1908 to the American fleet and the delegation of business men from the Pacific Coast.

"Both in connection with the embarrassing situation created by the proposed legislation in California regarding Japanese residents and the attendance of Japanese children in the public schools; and in connection with the problem of Japanese immigration into the United States, many articles appeared in the American sensational papers, revealing profound ignorance of Japan and creating anti-Japanese sentiment. In spite of this irritation, the press and the people of Japan, as a whole, maintained a high degree of self-control. Nevertheless they were often reported as giving vent to belligerent utterances and making belligerent plans. Trivial incidents were often seized on and exaggerated.

"In this day of extensive and increasing commingling of races and civilizations, one of the prime problems is the maintenance of amicable international relations. Essential to this are not only just and honest dealings between governments, but also, as far as practicable, the prevention as well as the removal of race jealousy and misunderstanding between the peoples themselves. Indispensable for this purpose is trustworthy international news. False, or even exaggerated reports of the customs, beliefs or actions of other nations are fruitful causes of contempt, ill-will, animosity and even war. If libel on an individual is a grave offense, how much more grave is libel on a nation?

"Therefore, we American missionaries residing in Japan would respectfully call the attention of lovers of international peace and good will to the above mentioned facts and considerations, and would urge the importance of receiving with great caution any alleged news from Japan of an inflammatory or belligerent nature; and of seeking to educate public opinion in the United States so that, in regard to foreign news, it will cultivate the habit of careful discrimination."

France has no discoverable reason for making trouble in the Far East. She already has large colonial possessions in Southern Asia, and apparently feels that she can get what more she wants without fighting for them. Germany and Great Britain both require peace in order to carry out their ambitions in the Far East, which are now distinctly commercial. England has an added motive for avoiding war, for it is clear that she has reached her zenith as a world power. War could give her nothing more and it would probably cost her some territory which she now holds. A nation whose possessions are scattered in exposed places all over the world and whose home population is dependent for food on foreign sources of supply has a powerful reason for keeping the peace.

The most serious menace is Russia. No one who understands that Empire believes for a moment that it will permanently accept the results of the late war with Japan. Just now indeed the two countries appear to be on fairly good terms and they are seeking certain common interests in an amicable way. But all the reasons which led to the Russia-Japan War exist in undiminished force, and are intensified by the rage and chagrin of defeat. The factor which now compels peace is the Anglo-Japanese Alliance. Neither Russia nor any other nation is likely to begin hostilities which would have to be conducted against two such nations. But that Alliance expires August 12, 1915, and no one knows whether it will be renewed. B. F. Putnam Weale is so sure of trouble that he entitled one of his books, "The Truce in the Far East," and he declares: "It is quite vain to suppose that the war has accomplished anything more than the destruction of Russian naval power in the Far East for a period of fifteen years and the establishment of Japan, at a cost out of all proportion with the result attained, as a military power. Were it not for the Alliance with Great Britain, Rus-

sia would be in a far better position than she has ever been to wage war." The internal troubles of Russia are more likely to encourage war than to discourage it. It is an old trick of a jeopardized ruling party to involve the nation in a foreign war in the hope of diverting attention from revolutionists and uniting the people in defense of the fatherland. Meantime, Russia is making Vladivostok impregnable, strengthening her hold upon northern Manchuria, developing its agriculture and flour mills so that it can furnish abundant food supplies, and increasing the facilities of the Trans-Siberian Railway so that it can transport troops and munitions of war more rapidly than in 1905.

The unsettled condition of China also begets uncertainty. It is impossible to foresee what may result from the conflicting forces which are operating there and the ambitions of rival nations to secure predominating influence. White nations have frequently warred to obtain more territory, or to resent slights upon what they were pleased to term their national honor, or because, like individuals, they simply got mad. History makes it painfully apparent, therefore, that the possibility of war is always with us. Fortunately, the influences which make for peace are strong, especially among the English-speaking peoples, and, I may add, the German-speaking peoples, too; for Germany, although the greatest military power in the world, wants trade and colonies, not war. Fortunately, too, the increasing influence of those ideas of international order, justice and brotherhood, which the Christian religion inculcates, tends to diminish the probability of conflict. No less an authority than the Hon. James Bryce, British Ambassador at Washington, has recently said that the jarring contact of many nations in the Far East today imperatively calls for the strengthening of that Foreign Missionary work which must be the chief influence in smoothing that contact, in allaying irritation, and in creating those conditions of international good-will which are essential to the preservation of peace.

THE FUTURE.

I do not profess to know what the future has in store. There are encouraging and discouraging factors. "Men ask us for the bottom facts," exclaims Dr. Arthur H. Smith, of Peking. "They can't have them, because there is no bottom and there are no facts."

We must not under-estimate the difficulties of the situation. The hindrances to the progress of the Gospel were at first suspicion, dense superstition, the inertia of centuries of stagnation, fear and dislike of anything associated with white men,

and powerful, established non-Christian faiths. These hindrances still exist in varying degrees of intensity. Some are showing unmistakable signs of disintegration. New hindrances, however, are developing. Knowledge of western nations is bringing new temptations and arousing stronger antagonisms. Native ministers frequently lamented the increasing greed, materialism, intemperance, gambling and impurity.

Asia's increasing knowledge of Europe and America is not wholly to our advantage, for men in the Far East now know that the so-called Christian nations are characterized by much that is selfish and greedy and lustful. Religion to the Asiatic is a national rather than an individual matter. He imagines that western nations are Christian nations, and when he sees them trying to despoil his territory, and finds that their relations with his country are characterized by trickery and deceit, he naturally concludes that he does not want the religion of such a country.

The conduct of many foreigners in the Far East has long been a cause of irritation to Asiatics and one of the serious obstacles to missionary effort. It is small wonder that the average Oriental distrusts and fears white men when he observes what many of them are and what they do. The history of the commercial and political relationships of western nations with eastern nations is not comfortable reading for those who seek to inculcate sentiments of mutual respect and good will. "There are many humorous things in the world," observes Mark Twain; "among them the white man's notion that he is less savage than the other savages." I found the following "Special Notice" conspicuously posted in a dozen places about the Ming Tombs near Nanking:

"Owing to past acts of vandalism and defacement of the Imperial tablets, monuments and ancient relics in the vicinity of the Ming Tombs, palings have been erected by order of His Excellency, Viceroy Tuan Fang, for the preservation of same. Visitors are therefore hereby requested to abstain from entering within the said palings or doing anything that may be detrimental to the said Imperial tablets, monuments and relics in this vicinity.

Wan, Taotai.

Liang-kiang, Bureau of Foreign Affairs.

Yang, Prefect of Kiang-ning."

June, 1909.

This was printed in English, French, Russian, German, Italian and Japanese, but not in Chinese—that was not necessary. A glance at the arches, monuments and buildings afforded humiliating evidence not only of the necessity for the notice but of the nationality of those for whom it was intended. Objects sacred to the Chinese were grossly disfigured by names and

other marks scrawled and cut upon the stone and woodwork, most of them in English. Who can blame the Chinese for hating and despising foreigners who do such things?

The foreign communities in the ports of Asia include a larger number of men and women of high character than formerly. There are some splendid people in those cities; but the proportion of the dissolute is still painfully great. Thanks to Judge Wilfrey, it is no longer true in Shanghai that the term "American girl" means an exceptionally attractive woman of ill-repute; but it is still true that every port in the Far East swarms with bad characters from Europe and America. I agree with the Hon. John Fowler, American Consul at Chefoo, in the statement that a Chinese who sincerely worships a stone image is a better man to deal with and a more promising man to convert than a white man who does not believe in anything. The former at least reveres the best that he knows. The latter, knowing the better, ignores it. The most hopeless individual anywhere is the one who, understanding truth, refuses to conform his life to it. Every Chinese is a Confucian and a Buddhist, and he imagines that every white man is a Christian. Christianity therefore has to bear the reproach of men from the West who deliberately reject its teachings.

Certain problems, too, have grown out of evangelistic success in the churches themselves. One of these is the reflex influence of prosperity. As congregations become larger, will the early spiritual fervor continue, or will it give place to self-satisfaction? The Church at Syen Chyun, Korea, has had a wonderful growth; but one of the elders expressed to me this fear. He said that at first practically every Christian was an evangelist; but that now there are some who are content with Sunday worship and prayer meeting attendance. In other words, the Korean Church is in danger of becoming more like our home churches in America! This leveling up, or down rather, is going on in many places. The conditions affecting church development are fast becoming the same the world over. This fact should lead us to a better understanding of the needs of our Asiatic fellow Christians and to a deeper sympathy with them. They are facing our problems and we are facing theirs.

Another difficulty grows out of the appearance in Asia of religious cranks. Their personal character and sincerity are usually high and they often toil indefatigably and self-sacrificingly; but they represent idiosyncrasies of Christian belief which bring the cause of Christ into ridicule with intelligent Chinese. They do not confine their activities to non-Christians, but appear to deem it their duty to persuade Chinese who are already communicants or adherents that they are not fol-

lowing the teachings of the Bible. They therefore cause considerable trouble. This of course cannot be helped. There is no law to prevent any fanatical visionary from going to Asia and teaching what he pleases; but when such an earnest effort is being made to present the Gospel of Christ in a united and dignified manner to the people of Asia, it is unfortunate, to say the least, to have Christianity identified in the popular mind with freakish individuals who mistake their own vagaries for religious truth and arraign all who do not agree with them as disobedient to God.

There is immense opportunity for further missionary work in Japan; but it must be done on terms which are imposed by the Japanese Church. There is a great work to be done in Korea; but it must be done amid new social and political complications. There is a vast work to be done in China; but it must be done amid the upheaval of Chinese society, the surging currents and counter-currents of a new era, the increasing anti-foreign spirit, and the growing feeling of the official class in China that Christianity is not only identified with foreign ideas but is subversive of ancestral worship to which the Chinese tenaciously cling. The situation is clouded by these uncertainties, and if we leave out God, mass the difficulties and consider them alone, we might almost be discouraged.

But there is another side. It would not be fair, as it would not be Christian, to consider the difficulties of the future apart from the influence which the Gospel of Christ has in modifying those difficulties. It is true that forces of evil and demoralization are at work. It is also true that the constructive force of the Gospel is at work, and that it is the mightiest force of all. The Gospel has shown its overcoming power in other lands and times, and it will show it again in the Far East. There is all the more reason, therefore, why we should address ourselves to the colossal task with redoubled effort and faith and prayer. We may thus by God's grace help to prevent the domination of evil forces and to create better conditions.

God must not be left out of our contemplation of the future. He is working in mighty power and His purpose will not fail. Why should we be pessimistic because Asia has not been regenerated within a century of comparatively small effort? A recent traveler declares that it will take 500 years to convert China. Well, Christianity has been operating upon the Anglo-Saxon race for 1,500 years, and neither Great Britain nor America is converted yet. Indeed, there are some who think that the prospect for their conversion is rather faint. No other cities in the world have had the pure Gospel preached to them for a longer period than London, Edinburgh and Glas-

gow; but the Christians in those cities confess that they are appalled by the wickedness in them. Even if it does take 500 years to convert China, which has nearly three times as many people as Great Britain and America combined, it would not be a reason for discouragement.

Grant that the evangelization of Asia is a big task, and it certainly is; we may be cheered by the great progress that is being made, by the evidence that Christianity has taken root, so that there is a Church which is so well established that it is certain to grow. We may be encouraged, too, by the fact that the Churches contain a larger number of Christians of the second and third generations, and are attracting men of intelligence who are fitted for leadership. The Christian movement is gaining strength and momentum, the larger faith and the sounder character of men who are at a farther remove from original heathenism. The first converts find it very difficult to emancipate themselves from inherited superstitions and wrong practices; but these superstitions and practices are weaker in the second generation, and still weaker in the third, while the Christian convictions and standards are proportionately stronger. There is a limit to this line of argument, for the oldest Church in time is not always the best in character; but broadly speaking, children who have grown up in a believing household, accustomed from their earliest recollections to prayer and the Word of God, and who are led to Christ before idolatry and vice gain a hold, are apt to be better Christians than those who grow up in heathenism and become Christians later in life. It is, therefore, a distinct encouragement that we now have a considerable and rapidly increasing number of such Christians. Everywhere I went, I asked not only missionaries, but native pastors, elders and evangelists what they thought of the future, and without exception I found their attitude hopeful to the point of enthusiasm. They felt absolutely confident that the cause of Christ is firmly established in Asia and that great days are to come. As I journeyed through that great continent, asking questions, making investigations regarding the conditions and perplexities of the work, and noting the changes that have taken place since my former visit, I found myself repeatedly uttering the words: "What hath God wrought?"

I have returned from this second journey around the world oppressed by the magnitude of the task which we have undertaken, feeling keenly its difficulties, not underestimating the formidable opposition which we encounter. But I have also returned impressed by the fidelity and enthusiasm of the missionaries and cheered by the example of native Christians who,

amid toil and poverty and sometimes persecution, are serving their Lord with gladness of heart. I am inspired by a stronger confidence in the vitality of the Gospel, a more assured conviction that amid all the tumult of a changing order, the purpose of the omnipotent and ever-living God is being steadily developed. If all the Churches in Europe and America will address themselves to the world-wide opportunities of the age, the next decade may decisively affect the spiritual destinies of the whole non-Christian world. The following hymn, which was sung by thousands of voices at the last Pan-Anglican Congress, well describes the majestic march of events in Asia:

"God is working His purpose out as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover the sea.

"From utmost East and utmost West, wherever man's foot hath trod,
By the mouth of many messengers goes forth the Voice of God.
Give ear to me, ye continents—ye isles give ear to me,
Till the earth may be filled with the glory of God as the waters cover the sea.

"What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of our Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover the sea?"

March we forth in the strength of God with the banner of Christ unfurled;
That the light of the glorious Gospel of Truth may shine throughout the world;

Fight we the fight with sorrow and sin to set their captives free;
Till the earth may be filled with the glory of God as the waters cover

"All we can do is nothing worth unless God blesses the seed;
Vainly we hope for the harvest till God gives life to the seed;
Yet nearer and nearer draws the time—the time that shall surely be,
When the earth shall be filled with the glory of God as the waters cover the sea."

SPECIAL PROBLEMS.

Many problems of mission work and policy were considered in my conferences with missionaries and native Christians. The most formidable one—that of missionary relationship to the rapidly growing Native Church—has already been discussed in the section on Co-operation with the Church of Christ in Japan. I now take up some of the other questions.

MISSIONARY MEMBERSHIP IN FIELD PRESBYTERIES.

I found wide difference of opinion among missionaries as to whether it is wise for them to be members of Presbyteries on the field. This difference of opinion is not new. The old

Manual of the Board included a paragraph advising missionaries to take their letters from home Presbyteries and unite with the Presbyteries on the field. The revised Manual rescinded that recommendation, and the present policy of the Board is to advise missionaries to retain connection with their home Presbyteries and to content themselves with corresponding membership of the foreign Presbyteries.

The Board of course does not legislate on this ecclesiastical subject, but simply expresses its opinion. Some missionaries have tried to solve the problem by being members of both home and foreign Presbyteries, and I believe that the General Assembly has permitted this in one or two exceptional instances. The Rev. Wm. H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly, writes me as follows on this subject:

"There have already been submitted to me two requests made to Presbyteries of the Presbyterian Church in the U. S. A., asking that ministers of the Presbyterian Church in China be given a dual relationship,—one to our Church and the other to the Church in China. I have given the opinion in both cases that any such dual relation is contrary to the Constitution of the Presbyterian Church in the U. S. A. It is impossible for our Church, without an amendment to the Form of Government, to accept any such dual relationship for any minister.

"Allow me to suggest what I have already written to the Stated Clerk of one of our Presbyteries, that the right way to adjust this matter is for foreign missionaries who are ministers, and who desire to be enrolled in one of the American Presbyteries, to secure a letter of dismissal from the Presbytery in China, and then be enrolled in an American Presbytery. If, after such enrollment, the Presbytery in China sees proper, in view of the fact that the work of the foreign missionary lies within its bounds, to give to such foreign missionary a relationship as corresponding member, then the matter under consideration will be decided by the proper party, without creating an anomalous situation in either denomination."

The majority of the missionaries with whom I conferred on this trip feel that they should belong to the Presbytery on the field, even when such membership involves withdrawal from the home Church. The following letters illustrate this:

"MY DEAR DR. BROWN:—With regard to missionaries being members of the Chinese Presbyteries, we find, as Dr. Garritt so well stated, that it is better for us in this part of China to be members. At the time of the establishment of the Synod of China at Nanking four years ago, there was considerable discussion of this subject. All the Chinese pastors felt that the missionaries should join the Presbyteries in China and voted for the missionaries to be members. They regarded with disfavor the plan of the Southern Presbyterians that the missionary should hold a double membership at home and in China. For myself, I feel that I must cast my lot in with the Chinese and be subject to the Presbytery here. Anything that may be interpreted as distrust is fatal to the best influence. I do not find that thoughtful Chinese take to our theory of the separateness of the missionary and the Church, even as outlined in the Manual."

J. E. WILLIAMS.

"MY DEAR MR. BROWN:—In reply to your request for a written statement of the relationship which exists between the missionaries and Chinese brethren in the Ningpo Presbytery, I may say that it was at the very urgent request of the Chinese brethren that we became full members of the Chinese Church when it came into existence as an independent body some three or four years ago; and nothing but the most cordial relations have prevailed ever since. Not only do they not wish us to withdraw from active membership, but any proposal to do so makes them feel that we lack confidence in them; as was shown very clearly in the meeting this fall when Mr. Fitch wished to have his letter made out to his home Presbytery instead of to Hang-chou Presbytery. No doubt the fact that the missionaries are a very small minority of the body has much to do in bringing about the above result. Furthermore we always try to emphasize the rights of the Presbytery and give to its evangelistic and other committees a large share in the control of the native helpers working within its bounds, and any other matters which they can undertake satisfactorily."

J. E. SHOEMAKER.

The West Shantung Mission voted on this subject as follows:

"Theoretically, missionaries should not be voting members of the Native Church, but rather consulting members. Neither should the natives be members of the Mission. The reason for not admitting the native leaders into the Mission administration is that we do not believe any considerable number of them to be advanced enough in stability of Christian character to be yet entrusted with large fiduciary powers, and if we do not allow them voice in the administration of funds from native sources, we should not share in any power of administration over funds from native sources. But in the early beginnings of work where there are no native pastors, under our Presbyterian system there does seem to be need of foreigners taking the real lead and the responsibility of voting, though there may be those who question whether even here the foreign pastor should not refrain from voting."

Several missionaries called my attention to the following deliverance of the General Assembly of 1901:

"Every Presbytery has oversight of the work within its own bounds. If a minister of another Presbytery refuses to connect himself with the Presbytery within whose bounds he labors, the Presbytery may refuse him permission to continue his labors within their bounds and may complain to the Presbytery of which he is a member, in case he continues his labors without such permission."*

It is evident that the Committee of the Assembly which framed this action had in mind ministers working within the bounds of a Presbytery in the United States but refusing to connect themselves with it. The Assembly of 1887 made a deliverance more to the point.[†] It makes curious reading to-day, as it reflects a situation which subsequent events have largely modified. At that time, the Native Church, as an autonomous body with a mind of its own, was not an appreciable entity, save in a few fields; nor was the study of mission policy

* Assembly Minutes, pp. 167-168.

† Assembly Minutes, pp. 18-25.

as far advanced as it is now. I do not believe that it is the desire of the General Assembly today, to compel its foreign missionaries to leave their mother Church and to join independent churches in Asia. The opinion of our Board and of a large and growing number of missionaries throughout the world, and the plain requirements of our increasingly complicated relations with the rapidly growing Native Churches, are in accord with the declaration of the Executive Committee of the Southern Presbyterian Church to the General Assembly of 1886: "The prevailing view in our Church favors the method of having Presbyteries on mission ground composed exclusively of native presbyters, the missionaries holding only advisory relations to the Presbytery."

Here again we need to distinguish between aim and method. Our aim is to make the native Christians feel that the Church and its judicatories belong to them. Whether a missionary should join a Presbytery therefore is not to be determined by abstract considerations, but by the bearing of the question upon our supreme aim. In some places, that aim may be served by missionaries belonging to the local Presbytery, for a time at least; in other places, that aim may be better served if missionaries retain their Presbyterial relationships in America and become corresponding members of the field Presbyteries. The essential thing is that the missionary should not dominate the Presbytery, and that he should not decide whether he ought to be a member of it without conference with the native ministers and elders. Much depends on their point of view. I adhere to the position that I have taken elsewhere on this subject that, as a general principle, it is better for the missionary to retain his ecclesiastical relationship in America, and that all the influence in the native Presbytery that he ought to exert can be exerted quite as well as a corresponding member.* The average white man cannot be in a native Presbytery without trying to run it, and whatever reason there was for running it in the past is rapidly passing. It is true that native ministers in some places are willing to have missionaries members of the field Presbyteries, and in some instances desire them to be. This is a tribute to the cordiality of the relations of missionaries and native ministers. It would be easy, however, to infer too much from this. The fundamental fact is that the Christians of Asia, like those of Japan, want to manage their own affairs; though all have not yet pressed this demand as far as their brethren in Japan. Judging, however, from what I heard in many parts of Asia, both on this tour and the former one, I

*Compare fuller discussion in "The Foreign Missionary," pp. 313-317.

am inclined to believe that, except where special personal relations exist or where missionaries are in a hopeless minority, Asiatic ministers and elders would promptly exclude missionaries from membership in local Presbyteries if it were not for the financial aid which foreigners represent.

APPLICATION OF THE GOSPEL TO SOCIAL CONDITIONS.

Boards and missionaries have long recognized that social conditions in non-Christian lands are radically and lamentably wrong. Indeed the evils are so great and the neglect of the defective classes is so heartless that missionary letters and addresses have frequently given them prominence.

Until comparatively recent years, however, little systematic effort has been made to meet these evils by direct methods. It is true that the Gospel has wrought enormous changes in society, as the monumental work of the Rev. Dr. James S. Dennis on "Christian Missions and Social Progress" abundantly shows. These results, however, while usually considered of primary importance by government officials and others who are not particularly interested in the spiritual phases of missionary work, have been regarded as more or less incidental by the majority of Boards and missionaries. The theory has been that the sole duty of the missionary enterprise was to make known the Gospel of Christ and to plant the Church. Medical missions were encouraged chiefly as a means of opening doors of opportunity for preaching, and not because hospitals were recognized as an essential part of missionary work. Indeed I have heard arguments to the effect that hospitals are no longer needed in Korea, as the opportunities for preaching the Gospel are now sufficiently great without the assistance of medical missions. Industrial schools were sharply denounced. Robert Needham Cust, an acknowledged authority of a few years ago, wrote as follows: "No one can doubt the benevolence of those who undertake such enterprises; but I think most probably the spirituality of the manager must be driven out of him. . . . The whole thing is so thoroughly contrary to apostolic practice, and post-apostolic experience. The duty of the missionary is to preach the Gospel, and nothing else, except what helps the preaching of the Gospel. His converts and his Church may be poor and uncivilized; that is not his affair; the poor have the Gospel preached to them; that is his sole duty."*

Many missionaries have concerned themselves with the pitiful condition of famine sufferers, prostitutes, the blind, the insane, the orphaned and the deaf and dumb; but they have usually acted on their own initiative. In some instances, their

* "Essay on Prevailing Methods of the Evangelization of the Non-Christian World," p. 16.

efforts were disapproved by their associates and by their Boards. Dr. and Mrs. John G. Kerr, of Canton, built their Refuge for the Insane, Dr. Mary Niles, also of Canton, her School for the Blind, Mrs. Annetta T. Mills her School for the Deaf and Dumb at Chefoo, without assistance from our Board, which left them for many years to carry personally, not only the burden of superintending their respective institutions, but of obtaining financial support for them. Their names remained upon the roll of the Board and with one exception their salaries were continued; but the Board assumed no responsibility for their work. Fortunately, these missionaries had large self-reliance and force of character, and by indefatigable labors, which sometimes involved almost crushing anxieties, they managed to develop and sustain their enterprises. The great rescue work for Chinese prostitutes in Shanghai was conceived and is being carried on, not as the result of any missionary policy, but by an independent group of people. The splendid effort that has been made in behalf of the prostitutes in Japan was inaugurated by an individual Methodist missionary, and the only agency which has officially taken up this work as an integral part of its regular operations is the Salvation Army. Dr. James W. McKean, of Laos, is heroically trying to finance a beneficent work for lepers, and other instances might be cited in various lands.

These are, of course, general statements. It would be easy to cite exceptions; but the main fact remains that, as a rule, the application of the Gospel to social conditions, the overthrow of vice and the care of the unfortunate, have not been recognized as an essential part of the missionary enterprise but have largely been left to individuals. The feeling has been that the Gospel could be left to work out its own reformatory effects in society. It was recognized that social conditions needed to be changed; but it was believed that the Native Churches would attend to them in due time. When a certain missionary on furlough was asked, in a conference with students, what his Mission was doing in the way of social service, he replied: "Nothing; we are too busy preaching the Gospel." It would be easy to show that this answer was not a fair characterization of the work of his Mission; but it illustrates the attitude of mind which has long prevailed in missionary circles. Similar convictions at home built up churches which had eloquent preaching and inspiring music, paid for by pewholders some of whom, as recent events have painfully shown, spent their week days as insurance grafters, political corruptionists, betrayers of trust funds and child-labor employers. When an indignant public sentiment began to castigate them, they actual-

ly lifted their hands in innocent surprise that anyone should imagine that they had been doing wrong. Religion to them had meant a theory and not a practice.

Such an attitude represents one extreme; but we should not go to the other extreme by insisting that the supreme duty of the missionary is not to declare the Gospel but to effect social reforms. Christ and His apostles believed the preaching of the Gospel to be the most necessary thing, and they did not organize societies for the prevention of crime or found orphanages or insane asylums.

On the other hand, the age in which Christ lived and the time and circumstances of Christ's brief ministry did not make it practicable for Him to do many things which He might have done in other circumstances and which He expects His followers to do. If He and the first disciples did not undertake special lines of social service, neither did they organize Sunday-schools, Women's Societies, Young People's Societies, Mission Bands, Young Men's Christian Associations, and other agencies which are now deemed indispensable parts of Christian activity. But Christ did heal the sick on a large scale. He opened the eyes of the blind. He made the deaf to hear, the dumb to speak, the lame to walk, and He restored reason to the insane.

The spirit of Christ calls us to do something more in the direction of social service than the Church either at home or abroad has yet done. No such highly developed creeds and church organizations as we have today were formulated by Christ or His apostles; but we are not going to disband our Churches or burn our creeds on that account. I believe, with all my heart, that the supreme duty of the missionary enterprise is to make Jesus Christ intelligently known as a personal Saviour, to induce men to accept Him as such, and to aid them in establishing a self-propagating, self-supporting and self-governing Church. I would make evangelistic work, therefore, first in importance always and everywhere.

But I also believe that when the Gospel is introduced among a non-Christian people, we ought not to leave converts to ascertain and work out unaided the meaning of that Gospel in human society. It has taken the white race many centuries to learn that lesson. Why should we leave Asiatics and Africans to stumble along for the same number of centuries? It is a reproach to the churches of America and Europe that they have so largely left the out-working of the Gospel to outside organizations. It is true that these organizations are chiefly supported by Christians; but they have usually been left to individual initiative. The Gospel of Christ is as truly presented

in the John G. Kerr Refuge for the Insane, the School for the Blind, and the School for the Deaf and Dumb in China and the orphanages in India as it is in what we call evangelistic work. Are they not evangelistic too? I dissent strongly from those who feel that we should leave the institutions for the blind, the insane, the deaf and dumb and the orphaned to outside organizations, and who begrudge every dollar that the Boards spend upon them lest it be taken away from "direct Christian work."

I am not urging anything that is new to the Board, for it has already expressed its readiness to take over the institutions for the blind and the insane at Canton, and the deaf and dumb at Chefoo as integral parts of its work. I discuss the question here partly because the Board's course in this matter will not be unanimously approved, and partly because the whole subject of the relationship of the missionary enterprise to such work needs to be more systematically studied. The Boards have been doing something in this direction sporadically, and the fact that such large results have followed is a powerful testimony to the natural out-working of the Gospel in these directions. But there is need that the situation should be more adequately faced, and that we should not be afraid to follow our Christian impulses to aid the afflicted and dependent in the name and spirit of our Lord for fear that we may do something outside of our missionary responsibilities.

Effort should be made to impress the Native Churches with their duty toward the social evils of their respective countries. They are not yet financially able to carry this burden unaided; nor do they yet know how it could be done, even if they were financially able. It would not be practicable for us to establish institutions for the afflicted and dependent classes all over the world, or even all that are needed in any particular country. But we should have a few representative institutions which will serve as object lessons to the peoples of Asia, to show what the Christ spirit involves. It would be lamentable if the Church were to pass by on the other side and leave many of the Master's helpless ones to be neglected or to be cared for by secular and perhaps anti-Christian agencies.

As for removing prejudices, winning good-will and creating opportunities for making Christ known in places which are ordinarily difficult of access, what could be more effective than loving ministries to the suffering? A native of Yamada lost both legs in the war with Russia. The missionary, the Rev. W. F. Hereford, thought that the poor, helpless cripple would have a better chance to earn a living if he had an invalid's rolling chair. Mrs. Hereford raised some money by selling curios and embroideries, and a stereopticon lecture and a few small

local gifts made up the sum required to buy the chair in America and to pay the freight. Nothing was left but the duty—yen 30 (\$15.00). Mr. Hereford suggested to a prominent Japanese that, as the man had given his legs for his country, the country ought to give the duty on the chair. "He laughed at me and said that no one but a foreigner would ever think of such a thing. I argued the question with him and told him how the Empress had given cork legs to those who could use them, and that I knew that if our request could get up high enough, it would be granted. I suggested that we order the chair through the Mayor, and get him to sign our request. By this time I had converted him, and not only the Mayor but the Governor signed the request. Japan is a country where regulations are not lightly set aside; but we had permission for the chair to come in duty free long before the chair got here. It came to the city office. The Japanese pastor carried the man there on his back, and he had his first ride in the city office in the presence of all the officials. We were glad to be able to do this work for a man who was not a Christian."

All this took time and trouble, but both were unselfishly given to help an afflicted man who had never been inside of a Christian church. The result was a profound impression upon the whole city which recognized the spirit which animates the followers of Christ.

The Gospel means something more than physical aid for the afflicted, something more than hospitals, asylums and orphanages. It is not our main object to clean up houses and cities, lessen poverty, and change man's external conditions so that he will be a more decent and attractive animal. But it is also true that the Christian life means something more than preaching and praying. The Epistle of James has some caustic words on this subject. We must enunciate and explain the teachings of Christ; but we must do more—we must show an ignorant people what these teachings mean in daily life. The Old Testament prophets and the New Testament apostles dealt not only with doctrines but with the ills and weaknesses and wrongs of human society—the sick, the blind, the lame, the deaf, the demoniac, impurity, intemperance, shiftlessness, poverty, crime, oppressions by the rich and powerful and the wrongs and sufferings of the poor. When Christ preached in Nazareth "He found the place where is was written: 'The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.' "* He made the spirit of the helpfulness for human

*Luke IV: 17-20.

need one of the proofs of His Messiahship when the discouraged John the Baptist sent his disciples to ask: "Art thou He that cometh, or look we for another? . . . And he answered and said unto them, Go your way and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have good tidings preached to them."†

And in His solemn description of the rewards and punishments to be declared when He "shall come in His glory," He declared that the inheritance should be given to those who had ministered to their hungry, thirsty, lonely, sick and imprisoned fellowmen, and that those who had failed to do this should be banished from His presence forever.‡

Let us declare and exemplify the whole Gospel as Jesus did.

RELATIONS OF THE BOARD AND THE MISSIONS—CRITICISMS— SPECIAL OBJECT GIFTS.

Under this general heading I propounded the seven questions noted on a preceding page. I urged entire frankness in discussing them, reminding the missionaries, not only that they have a right to criticise, but that we desire them to do so; that the Board has no personal interest in its decisions except a desire to do the best for the cause; that a given ruling is based on the information or the financial necessities of the time; and that if later information or ability calls for modification or reversal, the Board is cordially willing to change its attitude. "Nothing is final," I said, "except the interests of the work; and any policy or method or position is subject to revision whenever the interests of the work require it." I have no reason to believe that the missionaries hesitated in their response; they talked with the utmost freedom and did not appear to feel under any restraint whatever.

First of all, it should be said that the general attitude of the missionaries toward the Board is one of marked confidence. It would not be possible for a representative of the Board to see and hear what I saw and heard and doubt this for a moment. The opinion was repeatedly expressed that the relations between the Board and the missionaries are more satisfactory than they have ever been.

Criticisms that were made were not in any spirit of fault-finding. Indeed, I doubt whether they would have been made at all, if I had not diligently sought for them and brought them out. These criticisms may be grouped under five classes.

The first relate to specific decisions of the Board, and particularly to purchasing and shipping of goods and payments

† Luke VII: 20-22.

‡ Note Matt. XXV: 34-46

therefor and to dealing with candidates for appointment. It is hardly worth while to discuss these in a printed report. Some were easily explained; others involved inquiries regarding circumstances or mere questions of varying judgment in particular instances. I have taken them up with the departments of the Board to which they belong.

The second class relates to special gifts for designated objects. The statement was actually made that it was not right for the Board to accept gifts for one field and spend them in another, and I was solemnly counseled that special gifts ought not to be diverted. Of course, I asked whether specific instances of such diversion could be cited, and I stated that if they could be, the Board would promptly make restitution and apology. There are occasional miscarriages of intentions; but in my fifteen years as Secretary, I recall less than half a score which were due to errors in the Board's office, and they were rectified as soon as the facts were ascertained. A fairer form of the question was that of a Committee of the Shantung Conference: "Can something be done to comply with the wish of special donors, other than allowing so many of these gifts to go into the general fund? It is not clear just how this use of a special gift is justified."

The chief difficulty arises from a misunderstanding of the principles which affect the use of special gifts. In spite of all that has been said and printed, the average missionary and donor assume that a designated gift is an addition to the Board's regular appropriations for the year, and when they learn that it is not in all cases an addition, they are surprised and perhaps aggrieved. I do not refer to special gifts for new property or new missionaries, which, from the nature of the case, are invariably appropriated as extras; but to contributions for current work. The undesigned gifts to the Board's treasury fall far short of the cost of maintaining the missionaries and their work. The Board knows from experience, however, that a large number of specially designated gifts will be received in the course of a year. It does not always know who will make those gifts or for what objects they will be designated; but it is aware that a certain sum may be counted upon.

Manifestly, two courses are open to the Board. One is to make "the regular appropriation" at the beginning of the fiscal year include only such a sum as will be covered by undesigned general gifts, and then appropriate the special gifts as extras as they are received. This would be exactly in line with the present expectation of missionaries and donors, as every special gift would be an extra.

The objection to this course is that it would mean considerably smaller "regular appropriations" than are now made. Missionaries would be subjected to great uncertainty. They would not dare to project their work on its present scale or to make annual contracts with native evangelists and teachers, because they could not tell whether the money would be received. Sums which did come would arrive irregularly. A worker might have to run for nine or ten months with nothing but the Board's small appropriation, in the hope that the rest might be supplied in the last two months. The whole work would be thrown into uncertainty and confusion, and the resultant anxiety to the missionary would be serious.

The other course is the one we now follow, namely, for the Board to relieve the missionary of this uncertainty and anxiety by making an advance estimate of the total amount of money which is likely to be received, including these special gifts, and then guarantee it to the Missions. In other words, the Board underwrites special object gifts, transferring to itself all the risk which under the other policy would rest upon the missionaries. Manifestly, if the Board does this, special gifts are to be counted, when received, as a part of the Board's guarantee; otherwise the Board could not make it. The missionary receives the special gifts of his friends when he draws his "regular appropriations," for they are made up in part of the special gifts. The regular appropriation sheets include a note which carefully explains all this, specifically stating that the grant includes all known pledges and a further sum which has not yet been pledged but which the Board expects will be offered during the year.

I told the missionaries, therefore, that the Board, in handling special gifts as parts of the advance appropriations, supposed that it was acting in the interests of the Missions, in order that they might have something definite to depend upon; and I asked whether they would prefer to have the Board rescind that section of the Manual which relates to this policy, reduce the "regular appropriations" at the beginning of the fiscal year to a sum equal to estimated undesignated gifts, and then appropriate special object gifts as extras as they were received. I stated that it would be an immense relief to the Board and its officers if the present system were abandoned, and that we had no interest whatever in maintaining it except the conviction that it was for the benefit of the missionaries and their work.

I said, too, that as a rule, missionaries, when the matter was explained to them, emphatically endorsed the present policy and deemed it the only one on which a stable work could be maintained; but that the individual missionary was apt to feel

that the policy did not apply to gifts for his own work. We therefore have a fine theory which breaks down in practice; an excellent rule which does not work. I added that there had been so many complaints on this subject that one or two things should be done; either the policy should be changed, or missionaries should unite with the Board in the maintenance of the present system and in educating their supporters at home to be loyal to it. The average American Christian designates the object to which he wishes his money applied, not because he has any personal knowledge of it, but simply because he is interested in a particular missionary and has gotten the impression from him that specified need is the most important one. Gifts are repeatedly coming to the Board for objects of which it would not have been possible for the donor to hear except from the missionary concerned, and the donor would have designated his money just as readily for something else if the missionary had interested him in it. I urged, therefore, that it was largely within the power of the missionaries to put an end to the frequent criticisms on this subject; that if our plan of handling special object gifts is right, we ought to follow it; and that if it was not right, we ought to abandon it.

Without a single exception, the missionaries at the various conferences which I attended unanimously voted for the continuance of the present policy. Perhaps the most representative opinion was that expressed by the West Shantung Mission, which, at its annual meeting in 1908, considered this subject on the basis of some correspondence at that time with the Board:

"The West Shantung Mission, after careful consideration of certain communications from the Board: viz, 'special Gifts and Current Work,' 'The use of special Gifts,' the letters of April 1st and May 26, 1908, besides letters to individual members of the Mission, wishes to express its views as to 'Special Gifts' as follows: 'First of all, the Mission would express its deep sense of obligation to the Board for the feeling of stability and encouragement in the work secured in the past through the Board's annual guarantee of funds needed for the year, and its realization of absolute dependence for the future for such guarantee. Without it the work of the Mission would be thrown into chaos, and its efficiency disastrously crippled. Accordingly the Mission considers it the first duty of donors, of the Board of the Mission, and of individual missionaries, to see that the funds are secured for the regular appropriation grants. Special objects are rightly to be considered of secondary importance.

"In the case of such unsolicited gifts as may come to any station or missionary, it is understood that these should be applied to the work provided for in the annual appropriations, unless this course be absolutely incompatible with the wish of the donor: in the latter case they should be applied to the objects mentioned in column IV of the estimates, or this also being impossible, to objects quite outside the estimates. Such gifts should in each case be reported to the Station Treasurer, and by them reported to the Board, as provided for in section 49 of the Manual.

"The Mission furthermore believes it to be true that while the Board cannot be expected to accept special gifts for designated objects, unless the objects are such that the Board and the Mission can wisely assume responsibility for them; yet we would request the Board not to decline such gifts nor divert them to other objects merely because the Mission has not written requests for them on its estimate sheets. Many objects exist or which the Mission would be willing to accept responsibility were the money in hand for them; but it is evident that the estimate sheets cannot contain every such possible object. When therefore such a gift comes to the Board designated for an object not mentioned on the Mission estimate sheets, the Mission requests the Board to ascertain the desire of the Mission before diverting the gift to some other object.

"We note that it is the rule of the Board to notify the missionary or station concerned of special gifts for their work. But we would call the attention of the Board to the fact that this has sometimes been overlooked; and this neglect has caused embarrassment by preventing missionaries from making proper acknowledgment to donors, or has caused them to write letters of self-justification to such givers, to the effect that certain special gifts have never been received."

But while we feel that the present policy is the best and, indeed, the only practicable one, we in the Board should recognize that there are occasional special gifts which should be dealt with in an exceptional manner. No rule can cover every case. Some gifts can be obtained as extras which could not be obtained for anything else. We cannot reduce our whole fiscal system to a set of iron-bound regulations. We are dealing with living agents, with a growing work, and with changing conditions. A donor who has given all that he will give in the usual way may be willing to make an additional gift for the station of a missionary in whom he is particularly interested. We should hold ourselves in readiness to give sympathetic consideration to such gifts. We are justified in making sure that the giver has borne his part of the burden for the year, or that he has done all toward it that he will do; and we are justified also in insisting that the money shall not be used in ways which will involve the Board in additional responsibilities after his gifts shall have ceased. But within reasonable limitations, we should recognize individual interest. I fear that in our anxiety to secure the funds which we have pledged in the budget, we are in danger of too rigidly interpreting a sound and necessary rule. Missionaries can hardly realize the crushing sense of responsibility involved in a guarantee of a million and a half a year, when the Board's income is subject to all the uncertainties which beset missionary offerings. It is not easy to assume an impartial attitude toward the use of money when we are borrowing to keep up our pledges to the missionaries, and a heavy deficit appears imminent.

One fundamental difficulty is that the missionaries and the Board are facing in opposite directions on the relation of special gifts to the regular appropriations. The missionary agrees with the Board that the budget for the year is the most imperative need; but he feels that this need has been met by the Board's guarantee. He does not therefore worry about it. He stands with his back toward it; his outlook is toward the additional things which ought to be done and for which the Board's budget does not provide. He is not considering how the budget can be met, but how he can get more. And he needs more. A missionary writes: "The difference of opinion between us starts here. If my missionary work, or that of any other member of the Mission, was limited to the work authorized in the official appropriations for the year, a great deal of that which is now going on in the name of the Board and reported to the Board would have to stop. We have to turn in slices of our own salaries and gifts from personal friends because the official appropriations do not cover other things that must be done or kept up if the regular work is to meet with failures."

The Board, however, is facing the budget; for to the Board that is the need which has not been met, a need far more urgent and vital than any other. The missionary is therefore thinking of one class of needs and the Board of another class. Missionaries who are privately supporting work outside of the regular appropriations would not be permanently helped if the Board were to appropriate all special gifts as extras, because that course would simply impair the Board's ability to maintain the regular appropriations. Indeed the more money that goes as extras the worse the plight of the missionary becomes, for it means diminishing regular appropriations. The Board cannot underwrite special pledges if the money when received cannot be used to redeem the guarantee.

Perhaps there is mutual danger—danger that the missionaries may not appreciate the Board's difficulty in securing the vast sum which it has pledged to them, and danger on the other hand that the Board will be so anxious about its budget that it may discourage effort which might result in a better equipment without injury to the responsibilities which it has assumed.

Criticisms of the third class turn upon the rights of the individual missionary as compared with those of the organization to which he belongs. Some of the most perplexing questions in missionary administration involve this fundamental difference between individualism and organization. The missionary is a man of energy and self-reliance, who has been charged with responsibilities for a certain work, who is eager to

have that work properly equipped, and who has friends who are interested in him and disposed to help him.

On the other hand, the missionary is not on the field as an independent individual. He voluntarily applied for appointment to a Board which represents the whole Church. In accepting that appointment, he accepted the rules and regulations which have been found necessary for the orderly conduct of that work. He is not only a missionary of a Church and of a Board, but a member of a Mission. He receives the large benefits which his connection with the organized work secures. His acts as a missionary involve both his Mission and his Board, for he is doing work for whose maintenance the Mission and the Board must provide. They have a right therefore to a voice regarding his policies and expenditures. They cannot permit the missionary enterprise of the Church to degenerate into a multitude of disconnected and unregulated individual efforts.

Neither of these alternatives can be unqualifiedly accepted without reference to the other. The policy of individualism alone would mean chaos—all sorts of projects which would involve waste of money and energy. A policy of organization alone would make the missionary force a mere machine, or at best an army.

We must somehow recognize both the reasonable freedom of the individual and the rights of the organization. Human nature being what it is, these two divergent views will probably never be balanced in such a way that there will be no trouble. We are not dealing with mechanical units, but with living men and women. We must always have individuals, and we must always have organizations, and to the end of time they will occasionally clash. Some individuals will forge ahead, either through thoughtlessness or enthusiasm or temperamental inability to submit to restraint. Sometimes, too, the authority of the organization will be arbitrarily and unwisely exercised and the result will show that the individual was right or that he has a just grievance.

The only principle that I can suggest is mutual recognition of the fact that the individual missionary is expected to assume responsibility, to take initiative and to push his work in every possible way; but that he should remember that even the best of men are fallible, that the wise worker confers with his associates, and that the Mission and the Board have a right to be consulted before steps are taken which involve their responsibilities. We have inspired authority for the statement that "none of us liveth to himself," and this is as true in missionary work as it is in the Christian life.

Here again "the false alternative" should be guarded against. The individual and the organization, rightly considered, are really one, for the simple reason that the organization is made up of individuals who are banded together for mutual advantage. It is not necessary, therefore, for a man to be untrue to his fellows in order to protect his own interests. The best results are achieved when we work together.

But there always will be difficulty at home with people who insist that the missionary in whom they are particularly interested shall be dealt with in an exceptional way. They do not see why he should not have all the money he wants if they are willing to supply it. They fail to realize that the Board and the Missions endeavor to conduct the whole work on an equitable scale, and that they cannot permit one worker to be left with half what he needs while his associate has double, or one school to be closed for lack of funds while another in the same Mission is adding new equipment. Every one admits that the Board's rule is sound, but no amount of explanation will convince some donors that the rule is fairly applicable in their special case; so that we might as well make up our minds that this class of criticisms will continue. We may solace ourselves with the reflection that these criticisms are not nearly as numerous and formidable as those which we would get from the missionaries and their friends if we adopted the opposite policy. Our work then, instead of making orderly progress, would be fitful and spasmodic.

Criticisms of the fourth class are the most numerous and persistent. They assume various forms, but all resolve themselves into the common need of more men and money. "Why does the Board leave our station so poorly manned?" "Does it realize that Mr. —— is killing himself with overwork?" "The Board will not permit us to take advantage of our opportunities." "The Board refuses to give us necessary buildings." "Why does the Board persist in the policy of keeping its work under-manned and under-equipped?" "It is amazing that the Board should close a hospital during the furlough of a physician." These statements, and a dozen others of similar import, are common in interviews and correspondence. They are apparently based upon the almost pathetic assumption that the Board is omnipotent, that unlimited resources in a rich home Church are at its command, and that it can do anything that it really wants to do; so that if it does not give all the funds and reinforcements that are needed, it is either because the Board is indifferent or the Secretary has failed to inform it.

Most missionaries, however, understand the limitations under which the Board operates, and they know that the Board

would gladly do a great deal more if it could. It may be said that the Board should get more money; but missionaries on furlough who, with the full approval of the Board, have tried to raise large sums have found that it is not so easy to get money as they had imagined. Small sums for particularly attractive objects can usually be picked up without difficulty; but enough to justify real advance is another matter. One able missionary failed to secure \$35,000 for the college with which he is connected, although the Board gave him almost *carte blanche* for two years. About a decade ago, the Board authorized an effort to raise \$250,000 for the equipment and endowment of another college. Six different representatives of that college have worked at this fund, one of them on a salary for a year, and the total amount raised thus far is only about a quarter of the amount sought. If there is any one thing that the Board and its officers know more clearly than anything else, it is that the Missions need re-enforcements and larger grants. We have to face for all the Missions the question which each Mission has to face for its stations—namely, how to make an inadequate force and appropriation provide for needs which call for considerably larger supplies. It is natural that those whose work sorely needs more money should occasionally become impatient because it is not forthcoming. A better mutual understanding between the missionaries and the Board will not only make the Board more patient and sympathetic with the lonely and over-burdened workers on the field, but will make them more patient and sympathetic with us. The Missions and the Board are working together for a common end, and each will do its part better when each knows and appreciates the difficulties and the brotherly good will of the other.

Criticisms of the fifth class are to the effect that the Board starts new work while the old work is ill-equipped. Returning travelers often join missionaries in this criticism. Few missionaries and travelers realize that the Board is far more conservative than the Missions on this subject. Missions are continually asking the Board to open new work, and the Board is almost as continually replying that it can not do so in justice to existing work. Two Missions in China passed resolutions protesting against opening new work until the old was better cared for, and at the very same meetings urged the Board to open a great deal of new work within their own bounds. Several recent travelers have strongly protested against the establishment of more stations until we can more adequately maintain those that we have, and in the same interview have insisted that a statesmanlike policy would greatly extend work in such

strategic fields as Korea, China, and the Philippines, where expenditures promise the largest results.

As a matter of fact, both Missions and travelers are right, for there are two sides to this question. Unquestionably there should be due regard to the needs of existing work, and caution should be exercised in developing new work when that already in hand is not properly equipped. This is and has been the policy of the Board.

On the other hand, the argument that new work should not be opened until the old is well equipped would have confined Christianity to Palestine and Syria. There never was an old field in greater need than Antioch when the Holy Ghost ordered Paul and Barnabas to go out and open new stations. The missionary who urges that new work should not be opened until the old is well supported cuts the ground from under his own feet, for on that policy his own work would never have been started. The American churches were for the most part small and weak, their schools and colleges were struggling for existence, when the Protestant missionary enterprise was inaugurated. Missionaries would never have been sent out if the Church had listened to the protest under consideration. Indeed the most frequent objection to foreign missions today is that we ought not to send so much abroad when there is so much to be done at home. If the missionary imagines that the old work at home is well-equipped even after all these years, let him correspond with the secretaries of our Boards of Home Missions and Church Erection, and with the presidents of the western colleges upon which we chiefly depend for our ministerial supply.

The fact is that God sometimes makes it clear that new work should be undertaken even when the old does need more help, and it does not necessarily follow that the new work is at the expense of the old. It may represent not only new gifts which would not otherwise have been received, but an enlarged sympathy and strength which are helpful to the whole enterprise. Who will say that it was a mistake to enter Macedonia before Asia Minor was evangelized, or to enter Korea before a tenth of Africa was enlightened by the Gospel, or to send missionaries to China before America was half Christianized? We must follow the leadings of Providence, making sure however that Providence is leading. We must avoid the opposite extremes of a stubborn conservatism and a rash progressiveness. No cast-iron rule can be laid down that will apply to every case. Each call must be judged upon its merits. When there is doubt about the advisability of undertaking new work, the benefit should be given to present obligations. It is, as a rule,

fair to assume that a half-finished enterprise should be completed before we begin a new one. We have a right to insist that the fresh adventure shall demonstrate its rights by a call clear beyond reasonable question.

FIELD SUPERVISION OF MISSION WORK.

The chief difficulties in our present methods of mission organization and control are two:

The first is that our methods do not make adequate provision for a broad study of the situation in a given country and for forming and executing large plans. Each missionary is assigned a local work, which is so exacting as to require all his time. Indeed, he is often over-worked. There is no one who can give himself to study and effort along the wider lines of mission policy and development. There may be some individual who sees what ought to be done, but it is not his special duty to do it. He, like his associates, is already overburdened. Perhaps, too, his modesty prevents him from taking the lead. Our Presbyterian work as a whole impresses me as characterized by an immense amount of faithful and laborious local effort but by an absence of unity of movement, breadth of conception and definiteness of plan. Large things that need to be done are apt to be neglected, because they are everybody's business, which practically means nobody's business. We have eight Missions in China, and these Missions, although working in a common country, among a common people and for common ends, are working independently of one another. The South China Mission has hardly any more contact with the North China Mission than it has with the West Africa Mission. Missionaries in one part of the Empire seldom know what their associates in another part are doing. Once in a hundred years, there is a Shanghai Conference where missionaries of all communions get together, and occasionally there are sectional assemblages of missionaries; but such meetings are too occasional and exceptional to afford adequate relief.

Nor is this want of co-ordination peculiar to China. I could name two Missions in another country which, until recently, have moved along opposite lines of policy on a fundamental matter, with resultant confusion which has done no small harm to the work. When I inquired why two other adjacent Missions should not be united, I was told that their policies were different. Why should Presbyterian missionaries in a region no larger than an American State be working at cross purposes? Even in the same Mission, the policies of stations are sometimes not alike. Grant that some diversity is a necessary concomitant of a living and growing work; are such conditions justifiable?

The second difficulty is the frequent failure of the Missions to make the judgment of the majority effective. This is not true of all our Missions, or of any one Mission at all times; but it is common enough to challenge attention and remedy. I reiterate my long established conviction that the Board can safely trust and wisely follow the consensus of missionary judgment; but our methods often fail to disclose to the Board what that consensus really is. A Mission is supposed to be the organized body of all the missionaries residing within a given territory, comprising anywhere from three stations to nine or ten. These stations are supposed to be united in the Mission; but the union is sometimes nominal rather than real. The Mission meets only once a year. Its docket is crowded with routine business. It hears reports, makes out fiscal estimates, attends to a variety of pressing matters, has inspiring devotional meetings, affords delightful fellowship, and then it adjourns for a year. Our theory is excellent, but in practice each station does about as it pleases and carries on its work in its own way. If it is following some line which the majority of the Mission disapprove, there is often no one whose official duty it is to apply a check. Correction waits for individual initiative; and the individual may be reluctant to criticise where he is not personally concerned, or he may not be wise and tactful enough to achieve the desired result.

The problem of personal relationships in a Mission is far more difficult and delicate than it is easy for those in the homeland to realize. An experienced missionary writes: "In the nature of the case, perhaps there is no circle in the world, except the family circle, in which its members need to guard one another's susceptibilities so carefully, as the foreign missionary circle. The fewness, the intimacy, the parity, the isolation, the conspicuousness, the indispensable harmony, all conspire to make this so. It follows that delicate subjects affecting personal and local interests are nowhere in the world so difficult to handle, as in the mission circle. And it is often necessary, in the interest of internal harmony, to neglect or postpone important measures. Hence, in dealing with such questions, the Board must often need to take the initiative, and to follow it up if necessary with no little pressure, to counteract the personal forces at work, and get beyond the compromises into which these are apt to lead, and into the region of the independent and impartial judgment of the Mission as a whole."

An eager individual wishes to buy or build or begin a new work. His associates may hesitate to oppose him. Perhaps they feel that the Board must decide anyway. The motion, therefore gets a perfunctory acquiescent vote which simply

refers it to New York. The Board receives what purports to be a unanimous request from a trusted Mission, together with urgent letters from the individual interested. The Board may not know that many of the members of the Mission doubt the wisdom of the proposal, and would be secretly relieved if the Board would veto it.

Such cases are not general, but they occur often enough to be disquieting. It is not too much to say that our missionary work as a whole is still almost in the condition described in the book of Judges, when "every man did that which was right in his own eyes." In spite of our admirable principles of organization, our work is unduly characterized by individualism. Even when the organization does act decisively, it sometimes acts spasmodically and irregularly under the impulse of the particular leaders who may for the time be prominent. Missionaries frequently lamented to me in private that in station and mission meetings there was altogether too much of the feeling: "You let me alone, and I'll let you alone; you vote for what I want, and I'll vote for what you want." I could cite illustrations; but each one would probably be identified as a sore subject with some Mission. I shall be relieved and grateful if any one who really knows the situation can successfully challenge the accuracy of my statements. I am more than willing to be convinced that my conclusions are wrong, for they are as distasteful to me as they can be to any one.

Let no reader get the impression that missionaries are exceptionally prone to disputes. There is no more friction on the foreign field than there is at home; but abroad the workers are so closely associated and their personal interests are so inextricably intertwined, that difficulties more quickly affect the common peace and work.

Readers of this report who do not belong to our Church should not lay the flattering unction to their souls that Presbyterians are sinners above their brethren. What I have said applies with equal and sometimes greater force to missionaries of all communions, except those which have Bishops, and in some cases even to them. A Bishop has to be a masterful man to overcome the difficulties under discussion; and when he is such a man, his very masterfulness engenders other difficulties which most Presbyterian, Baptist and Congregational missionaries regard as more serious than those which now trouble them.

We are not dealing with an easy problem. The missionary force is not an army that it can be ordered about by generals, nor are missionaries gentle, timid little souls who will meekly submit to leadership. Our missionaries are strong, self-reliant,

energetic men and women, who have ideas of their own and want to push them. I am glad that this is so. I respect men of that type far more than I respect the flabby weaklings who haven't spunk enough to make a blunder. When a certain candidate for appointment was described to us as so faithful and obedient that if we set him to watch a rat hole, he would stay there for a year unless we relieved him, the Board promptly decided that he had better watch his rat hole in the United States. Better the freedom, variety and initiative of vigorous life than a mechanical or apathetic uniformity. But is that the alternative? May we not have life and a uniformity that is neither mechanical or apathetic? Liberty is consistent with order; it is not individualism gone to seed. How to have able, resourceful missionaries work effectively together is the problem.

I do not wish my remarks to be understood as too sweeping. I could easily mention Missions which are supervising their work with reasonable effectiveness. It should be borne in mind, too, that some difficulties which are unmanageable under our system are unmanageable under any system, simply because they spring out of characteristics of human nature which grace does not eradicate. Is the problem peculiar to the foreign field? Is it not precisely this difficulty which characterizes our Presbyteries and Synods and General Assembly at home? The typical Presbyterian Mission in Asia is managing its affairs in about the same way as the typical Presbytery is managing its affairs in the United States. Indeed, some familiarity with both Missions and Presbyteries inclines me to believe that our Mission organizations are more efficient than our Presbyterial.

The supervision which is now most continuously and generally operative is that of the Board. There must be a Board and it must have final authority, subject only to the General Assembly. But its members are among the busiest ministers and laymen in America, and they cannot possibly give their personal attention to the innumerable and complicated details of our vast and widely extended work. The practical supervision, therefore, falls upon the Secretaries; but they cannot do everything that needs to be done. We need not resort to the Orientalism of depreciating unduly the Secretaries' knowledge of the work and its problems. But how can men ten thousand miles away wisely regulate the countless local affairs of missionaries in Asia and Africa? It seems to me that our present methods centralize too much control in the Secretaries of the Board. No one but an angel from Heaven could have wisely decided all the questions and effectively done all the

things that I was expected to do on this trip and that we are constantly expected to do in the office.

Questions often arise which missionaries feel that they cannot settle under the present policy, chiefly because there is no one who has authority to settle them and no one who is sufficiently detached from local relationships to enable him to handle them impersonally upon their merits without personal complications. So these questions are referred to the Secretary of the Board if he is on the field, or sent to him if he is in New York. But secretaries are few in number; their wisdom, like Sam Weller's "wisdom," "is limited," and what there is of it is on the other side of the world. There is always danger in such circumstances that we may act upon partial information, as the letters from the field may state some elements of the case out of proportion. Our present system requires the Secretaries to be infallible popes. The foreign missionary work of our Church has come to be too vast, too widely distributed, it involves too many people and interests, to make it longer prudent for the missionaries, the Board, and the Church, to depend so largely upon the omniscience of four Secretaries in New York.

I am aware of the limitations of this position. Many of the wants of Missions involve the responsibility of the Board in providing funds, and in such matters, the Board must, of course, have a final voice. Occasionally, too, Mission requests are contrary to the consensus of missionary experience in many lands and throughout a long series of years. Secretaries are in a better position to know that consensus of opinion than the members of an isolated Mission, for we are so placed that we are in touch with all the Missions and also with the home Church. I do not mean, therefore, that the Board should abdicate its powers and duties; but I do feel and I have felt for years that there is an increasing tendency on the part of the Missions to refer many matters to New York which might properly be settled on the field, if there were some recognized authority there to settle them. Missions would probably act under a weightier sense of responsibility if they knew that the decision more often rested with them instead of with a distant Board.

The difficulties of the present situation are no more the fault of the missionaries than they are our fault. There are no abler or wiser Christian workers anywhere than those who represent our Church abroad. They can handle a larger proportion of their problems and manage their work more efficiently if they are organized aright. I could name dozens of missionaries who are admirably qualified to render valuable service of this kind if it were specifically assigned to them and if they were so re-

leased from local work that they would have opportunity for it. An illustration of this occurred a few years ago. Trouble broke out in a certain station. It increased and, as in the case of most troubles on the field, was in time referred to New York for settlement. The facts as presented to the Board appeared to be so diametrically opposed that it was difficult to decide which party was right. Each seemed to be right in some things and wrong in others, an inextricable tangle of difficulties. The Board, on recommendation of the Secretaries, finally appointed three missionaries from other Missions to go to that station and straighten things out. They went, dealt with all concerned face to face and heart to heart, and handled the whole matter with a combination of firmness, judgment and tact which could not have been surpassed and which proved effective. Why not have a standing committee which can deal with local questions before they reach the troublesome stage?

The Presbyterian Church at home has led the way toward reform by constituting Executive Commissions which are now trying to get some order out of chaos and to give to our Church as a whole greater unity and efficiency, while at the same time preserving that full measure of liberty which Presbyterians so highly prize. This is substantially what I recommend for the foreign field. Each of our Missions ought to have an Executive Committee, and the Chairman's local station work should be so lightened that it will be possible for him to attend to such general duties as may be assigned to him. Where there are several Missions in one country as in China, the Chairmen of the Mission Executive Committees should constitute a National Executive Committee, whose Chairman should be expected to give his whole time to the work of the Committee.

There are other and larger reasons for the proposed improved field organization. Correct and balanced information is indispensable to the Board if it is to discharge its responsibilities wisely and for the best interests of the missionaries and the Church. Present methods make it difficult for us to get that information. We are unduly dependent upon secretarial visits to the field which are necessarily occasional, and upon correspondence which is apt to be one-sided. Some of the best missionaries are poor or irregular letter writers. There should be a Committee in each Mission whose business it is to see that the real judgment of the whole missionary body in that field is properly expressed to the Board. Such an arrangement would be of great benefit to the missionaries, ensuring a fair knowledge of their views and a greater probability that they will be carried into effect. The Chairman of such a Committee would be of great service to his brethren. He would be available for

counsel and assistance wherever needed. It would be a blessing to the lonely workers in many an isolated station to have a visit from a strong, experienced missionary, who could help in some special meetings and bring cheer in many ways. There are, too, public interdenominational occasions in most countries at which such a man would be a proper representative.

I hope that no timid souls will feel that these proposals involve the development of any ecclesiastical authority. Surely, we are not prepared to say that Presbyterianism is so inherently weak that it necessarily implies inefficiency. I have no sympathy with the type of Presbyterianism which lies awake nights for fear that some one or something will encroach upon liberty. The average Presbyterian loves power as well as any other man,* and expects his authority to be recognized in his family, his Church and his work. But he does not intend to have any one rule him. Well, I am not proposing that any one shall rule him, but simply that he or one of his equals shall be so placed that he can help the work of all. The Chairman of an Executive Committee should not be understood as having any superior rank or dignity. He ought to be a missionary like his brethren, a man who has had practical experience on the field, who knows the language of the people, who is familiar with mission problems and methods, and who unites ability and wisdom. He should be elected for a limited term of years and required to work in consultation with and under the control of his Executive Committee. His election should be ratified by the Board, and the bodies which elect him should be free to call him to account and, if necessary, to dismiss him. His term will expire anyway, and he need not be re-elected if he is not satisfactory. Such a man would no more interfere with the reasonable liberty of individuals than American Mayors and Governors interfere with the civil liberty of citizens. A Mission is in a bad way if it does not have at least one man who can be trusted to work for the interests of all, especially when he is elected by his associates and is related to a Committee which is responsible to them. Even the Baptists, whose principles of church polity might be supposed to make them the most conservative on this question, have adopted the plan of appointing "General Missionaries" whose functions are much the same as those of the Chairman of Executive Committees now under consideration. In reply to objections, the Executive Committee of the American Baptist Missionary Union approved a letter by its Secretary, the Rev. Thomas S. Barbour, D.D., in which he said:

"The Committee has been surprised to learn that employment of the new agency is thought by some to be out of harmony with accepted

denominational standards. The practice of our Home Mission Society, in the home field and in the work in Porto Rico and Cuba, is well known. Indeed, it is difficult to see how employment of General Missionaries involves unjust infringement upon personal liberty unless other familiar features of missionary administration are open to the same accusation: e. g., creation of a Board of Managers and an Executive Committee (at home) and appointment of Corresponding Secretaries. Administrative work compels employment of administrative agencies. The thought that the office of General Missionaries is analogous to the bishopric of churches of the Episcopalian order obviously is erroneous, both because the agency has no relation to the government of churches and because it is expressly provided that its function shall be not that of exercise of authority but purely that of brotherly counsel and cooperation. The Committee cannot believe that they should hesitate to avail themselves of the advantages afforded by the new agency because of a fear that the General Missionary may develop an autocratic spirit. Without doubt he should be on his guard against such a possibility. But the peril must be recognized as pertaining to all official positions created by missionary administration,—to the work of the Board of Managers, the Executive Committee and the Secretaries, and to the relation sustained by missionaries to bodies of believers."

Baptist missionaries have so long been accustomed to independence of one another on the field and to government only by the Executive Committee and its Secretary in Boston, that it is difficult for them to accept the new arrangement; but that it is a long step in the right direction is apparent to everyone who studies the question from a disinterested viewpoint. The effort to supervise effectively local details on the field by means of a ten days' conference of missionaries once a year is not a success. Recognition of this is not a modification of Presbyterianism. It is simply an application of its inherent principles to the conditions of modern life.

The Board is aware that this subject has been up before. Feb. 16, 1903, the Rev. Dr. Calvin Mateer, of the East Shantung Mission, presented a written statement to the Board, frankly criticising methods of field organization and strongly urging Mission Committees of Superintendence. The Board heard Dr. Mateer's statement with great interest, but deferred definite action, pending my report as to the judgment of various Missions which I consulted during my former visit to Asia, Dr. Mateer having given me a copy of his statement before he came home on furlough. I reported that the Missions which I visited did not concur in all the statements of Dr. Mateer's paper and expressed varying judgments with reference to the plan, but that I believed that the appointment of Executive Committees with larger duties and responsibilities would be helpful to many Missions. The Board sent Dr. Mateer's suggestions and my report and recommendation thereon to all the Missions in a circular letter dated August 1, 1904, adding:

"As you know the Manual of the Board has for some years provided for Executive Committees in the various Missions as follows: Any Mission may at its annual meeting appoint an Executive Committee, ad interim, to have authority to indorse as approved any request to the Board. All actions submitted to the Committee must have the approval of the proper station or stations."

"In republishing the Manual, the Board amended this paragraph by adding the sentence: Any Mission may commit to its Executive Committee, if it desires, the discharge of any of the functions and duties of the Mission as defined in the Manual."

"The Board desires to lay the whole matter before the Missions and to ask their judgment."

"The Board has no desire in raising this question to suggest any departure from the democratic principles of the Church and its methods of missionary organization, but it does desire to see the unity and efficiency of missionary administration improved, if there is any method by which this can be accomplished."

The replies of the Missions varied, as might have been expected, for it is in Presbyterian blood to move cautiously in any matter which appears to involve control, in spite of the fact that the essence of our polity is government by representatives chosen by the people. Several Missions, however, promptly acted in the direction indicated, and the idea gradually made its way in others until now of our 25 organized Missions (Colombia and the Chinese and Japanese in the United States do not have mission organizations and Guatemala has only two families), 17 have Executive Committees as follows:

EXECUTIVE COMMITTEES.

- | | |
|-------------------|------------------|
| 1. North China. | 10. West Japan. |
| 2. Central China. | 11. Philippines. |
| 3. South China. | 12. Siam. |
| 4. East Shantung. | 13. Laos. |
| 5. West Shantung. | 14. Punjab. |
| 6. Kiang-an. | 15. North India. |
| 7. Hainan. | 16. West Africa. |
| 8. Korea. | 17. Mexico. |
| 9. East Japan. | |

NO EXECUTIVE COMMITTEES.

- | | |
|-------------------|---------------------|
| 1. Hunan. | 5. Syria. |
| 2. East Persia. | 6. Chili. |
| 3. West Persia. | 7. Central Brazil. |
| 4. Western India. | 8. Southern Brazil. |

The Executive Committee has thus become an established feature of our field organization in the majority of our Missions. There appears to be no disposition to dispense with any of them and it is probable that most of the Missions which do not have them will ere long fall into line with their sister organizations.

The usefulness of these Executive Committees varies considerably. Some are constituted of men who are selected with reference to their fitness for the duties to be performed; others are appointed at random; and one Mission places its men on the Committee in rotation, which is about the worst method imaginable. Some Committees have practically no power except to start circular letters on the rounds of the stations and to transmit requests to the Board. They are not expected to do anything of importance and they fulfil the expectation. Others are really grappling with the problems of their respective fields.

There is a growing feeling that the powers and duties of these Executive Committees should be increased and more accurately defined, and that the Chairman should be chosen from the ablest and wisest missionaries and have their local station work so lightened that they can give more time to the work of the Committee. This feeling is farthest advanced in China. Three of the Missions voted in 1908 in favor of a Field Secretary for China. The Kiang-an Mission, while not definitely deciding against the proposal for the appointment of an experienced missionary as Field Secretary, preferred the plan of an Executive Committee of three elected by the China Missions and ratified by the Board. The Mission enumerated the following advantages to be gained by greater centralization: "1. Greater efficiency in our existing work. 2. Wiser distribution of our forces. 3. Larger returns on our investment of men and money. 4. The need of binding our different Missions more closely together. 5. Greater harmony in individual Missions and stations by providing a disinterested committee to which can be referred all matters in dispute, instead of deciding as is at present done by vote of those personally interested." The East Shantung Mission in the same year considered an elaborate plan of reorganization, but took no final action. The Central China Mission adopted the following resolution:

"We believe that these problems are of the utmost importance and upon their right solution the development of greater efficiency largely depends. In our opinion it will be impossible to obtain a satisfactory result by the desultory efforts of the different Missions. We therefore strongly recommend that the Board send out either Mr. Speer or Dr. Brown to spend sufficient time to make a thorough study of the situation in all the Missions of our Board in China and help work out a plan of unification and a policy for the conducting of the work."

The way was thus prepared for some definite action during my conference with the representatives of five of the China Missions at Shanghai, in November, 1909. The result of our discussions was the adoption of the following statement:

"At the conference of delegates from the Canton, Hainan, Central China, Kiang-an, and Hunan Missions, which met in Shanghai, October 28th to November 2nd, Dr. Brown raised the question of the desirability of a Field Secretary for China and whether any development of the plan of the Executive Committee was practicable. A committee of five, one from each of the above Missions, was appointed to consider the subject. They presented the following report, which was adopted by a practically unanimous vote.

"It is the deep and growing conviction of many missionaries that the evangelization of China can be more successfully accomplished if the workers in mission groups are brought into relations of greater mutual helpfulness.

"The work of Missions has grown to such proportions and is assuming such important relations to questions of Chinese national life, which are coextensive with the Empire, that individual effort, however well conceived and executed, must inevitably lose a large part of its effectiveness, unless it is coordinated with all other work and guided by a policy broad enough to provide for the highest interests of all China. For the Missions of our Board to attain their greatest efficiency, there must be fuller knowledge of the work of all the Missions and a more sympathetic co-operation of individual workers and Missions.

"To this end we beg to make the following

RECOMMENDATIONS.

"1. *The appointment of a committee* to represent all the missions of our Board in China.

"1. *Method of appointment.*—Each of the Presbyterian Missions in China shall elect one man from among its own members to represent it in a general committee, which shall be known as *The China Council* (of the Presbyterian Church in the United States of America.) It is recommended that an alternate be also elected by each Mission to act in case the principal is unable to perform the duties of his office.

"2. *Term of office of the members of the Council.*—Each member of the Council shall be elected for two years and shall be eligible to re-election. He shall take office at the first stated meeting of the Council following his election. In order that only half the members be changed each year, it is suggested that at the first election, Canton, Central China, Honan, and West Shantung shall elect their members for one year only. Thereafter all elections shall be for two years.

"3. *Suggested duties of the Council.*

"(1.) To pass upon the estimates of all the Missions and upon all special appeals for funds, including 'special objects,' making recommendations to the Board concerning the same.

"(2.) To distribute, in accordance with the estimates already approved by the Council and the Board, all money appropriated by the Board for work in China (it being understood that all special object funds shall be administered according to the agreement made by the Board with the givers).

"All appropriations for old work (namely items in columns 1, 2, and 3 of the appropriation sheets) shall be distributed directly to the Missions in accordance with the approved estimates of the Council. All increase in appropriations (namely items in columns 4 and 5 of the appropriation sheets) shall be distributed so far as possible in accordance with a plan decided on by the Council at the time of their consideration of the estimates.

"It is believed that it will be possible for the Council, when it passes on the estimates, to arrange, on the basis of the appeals for new work and new property made by the different Missions, a schedule

to be followed in the distribution of any increase in appropriations. It could then, if thought desirable, instruct its chairman to make the said distribution, unless there arises, during the time between the sending home of the estimates and the arrival of the appropriations, some emergency which necessitates his conferring with the members of the Council.

"(3.) To pass upon all appeals for new missionaries asked for by the different Missions and to determine their relative urgency and to assign the new missionaries to the different Missions.

"(4.) To make temporary or permanent transfers of missionaries from one Mission to another when, in the judgment of the Council, such transfers will be conducive to the highest efficiency of the work of our Missions in China (but in no case shall a missionary be transferred without his own consent and that of his Mission).

"(5.) To develop and have oversight of general mission policy, to coordinate the work of the various departments, and to approve or recommend such new work as may be necessary to meet the changing conditions and to gain increased efficiency.

"(6.) To confer with the representatives of other Missions regarding all matters of common interest, such as division of the field, union effort along educational and other lines, etc.

"(7.) To deal with all matters which may be referred to it by the Board, or by one or more of the Missions, and with cases of appeal from the decision of a Mission. It shall make definite recommendations to the Board on all matters requiring its approval. In all other cases its decision shall be final (subject of course to appeal to the Board).

"4. *Meetings of the Council.*—There shall be at least one stated annual meeting of the Council at a time to be determined by the Council. The chairman shall call a special meeting upon the request of any three members of the Council.

"II. The election of a Field Secretary.

"1. *Method of election.*—The Council shall elect a Field Secretary, subject to the approval of the Board. He shall be chosen from amongst the missionary body and shall be ex-officio chairman of the Council. A two-thirds vote of the Council shall be necessary for election.

"Should the missionary selected be a member of the Council, the Mission which he represents shall elect some one to fill his place for the unexpired term of office.

"2. *The term of office of the Field Secretary.*—The term of office of the Field Secretary shall be for three years, and he shall be eligible to re-election.

"3. *Duties of the Field Secretary.*—The Field Secretary shall be released from all duties in his own Mission in order that he may travel as widely as possible throughout all of our Missions in China, giving such spiritual uplift and such help of an advisory nature as he may be able, and gathering information that shall be of use to the Council and to the Missions. He shall also perform such other duties as shall be appointed by the Council.

"4. *Expenses of the Council and of the Field Secretary, place of residence of the Secretary, office equipment, etc.*—All questions of this kind shall be decided by the Council in consultation with the Board.

EDWARD C. MACHLE, *Acting Chairman*,
for DR. H. V. NOYES.

E. C. LOBENSTINE, *Secretary.*"

It is interesting to note that this report was unanimously adopted by the representatives of five of our eight Missions in China. It then went to each of the Missions separately for detailed consideration and official action. The Central China Mission, which convened on the adjournment of the Conference, promptly adopted it without a dissenting vote. Dr. Sidney Lasell, one of the delegates from the Hainan Mission, was appointed by the Conference to accompany me to my conference with the East and West Shantung Missions at Wei-hsien and explain the matter there. He did so, and after full consideration, the Shantung Conference also adopted the recommendation of the Shanghai Conference, suggesting some amendments, but none which affect the substance of the action. The East and West Shantung Missions, which assembled separately a day or two later, gave official ratification. Other Missions have since acted. The only unfavorable vote which has reached New York, as this report goes to press, is that of South China, where a majority of one "preferred dealing directly with the Board." It was so evident, however, that the plan would carry, that the Mission immediately elected its representative on the Council. The essential features of the plan have therefore already been unanimously adopted by conferences representing all of our eight Missions in China, and have been officially ratified by so many of the Missions that there is no possible doubt that it is in accord with the wishes of an overwhelming majority of our 296 missionaries in China. It does not follow that every phase of the Shanghai plan meets with unanimous approval. There is ample room for modification in details. The wide geographical distribution of the Commission, with the attendant expenditure of time and money in holding meetings, is an objection; but a plan which gave each Mission representation was the only one which commanded general assent. The important thing now is to get the Committee constituted, and then we can learn by experience from year to year and make such changes as experience may dictate. I hope that the Board will give its prompt approval.*

I am strongly of the opinion that it would be greatly to the advantage of our work not only to have such a Committee and Chairman for China but to have a similar arrangement for India, Persia, Japan and other Missions. Local adaptations will doubtless be necessary, but they can be made. Where a Mission covers a whole country, as in Korea and the Philippines, all that is necessary is to adapt the powers, duties and chairmanship of the already existing Executive Committee. I have no idea that the proposed change will lighten the work of the Secretaries or the responsibilities of the Board. Our work and

* Later the Board approved the plan May 16, 1910.

responsibilities will still be so heavy as to challenge our best energies and make the most exacting demands upon our time. Foreign Missions has come to be the vastest and most complicated enterprise of the Church, involving problems and relationships which touch innumerable questions in religion, finance, politics, commerce, education and philanthropy. The new plan will simply enable us to deal more effectively with the larger phases of our world-wide enterprise. We now have to spend so much time in deciding questions of detail, which ought not to come to us at all, that some of the important things that must from their nature be handled in New York are in danger of being subordinated. If the present system is to be continued, a larger Secretarial force is needed; but I should like to see a fair trial of a better organization on the field.

Under this general subject of field organization, I may add a few words about the voting power of women missionaries in station and mission meetings. The Board's Manual rule gives each Mission discretion in determining whether the franchise shall be given to women missionaries. The Missions have exercised this discretion in various ways. Some give women the right to vote on all questions; with the result that the balance of power is sometimes in the hands of wives who are so burdened with family cares that they have never learned the language and do little or no missionary work. Other Missions do not permit women to vote at all, except, perhaps, on certain specified subjects; the result being that some of our single women, who have been from ten to thirty years on the field and who are among the most experienced and valuable missionaries, have no voice whatever in the determination of policy and methods and in the expenditure of money. This is an unfortunate situation. It occasionally works injustice, and I could cite places where it has caused friction.

It seems to me that the proper course is to eliminate the sex line altogether. If a woman, whether a wife or a single woman, has passed her language examinations and has been assigned responsible work by the Mission, she ought to have the same voice and vote as a man; otherwise she ought not to have either voice or vote. I do not wish to be understood as discriminating against those wives and mothers who have such family cares that it is impracticable for them to learn the language or to accept work outside of their homes. I am aware that some devoted missionaries belong to this class and that their influence is gracious and helpful. I believe, however, that from the view-point of official mission membership and authority, the line should be drawn at the place indicated. As the

necessary authority is already in the hands of the Missions, I simply express my opinion and leave it for such action, if any, as each Mission may deem wise.

WHERE MONEY IS MOST NEEDED; INCREASING COST OF MAINTENANCE.

I asked missionaries to indicate the classes of expenditure in which relief was most urgently called for, specifying salaries, children's allowances, home allowances, property, reinforcements and current work. It was like asking the father of six children which one he loves most. Money is required for so many things that it is not easy to say which is the most imperative.

Few missionaries are asking for higher salaries. While a variant opinion was occasionally expressed, the missionaries generally appeared to feel that their support was as fair as could reasonably be expected for Christian workers when the needs of the work are so great. The average missionary is obliged to exercise rigid economy, and in some cases the pressure is heavy. But missionaries are more anxious about their work than they are about themselves, and are unwilling to take a larger proportion of the common fund for their personal support. Those who find the greatest difficulty in making ends meet are those who have children. The increase in children's allowances, made last year, was a great relief to many care-burdened parents. Further assistance should be in the direction of schools for the children of missionaries, a subject which will be discussed in the next section.

An exception to this might be considered in a readjustment of the rule regarding traveling expenses. Under the present rule, a missionary is entitled at any one time either to field salary or home allowance or traveling expenses, but they must not overlap. This means that no salary or home allowance is paid during the period of travel, the theory being that the Board pays a support rather than a salary and that traveling expenses cover support. There is force in this. Any one, however, who has had occasion to make the long voyages between America and Asia is painfully aware that it is difficult to keep expenses within an official allowance. Special clothing often has to be bought. This is often a serious expenditure, as after a family has been six or eight years away from home, every member of it has to be reclothed. Some other expenditures do not cease during a journey. I am not sure that it is fair to leave a missionary and his family without any cash resources for two or three months, with no means of meeting the extra expenses which the furlough involves, but which the travel account seldom covers.

The field salaries of missionaries vary from \$800 to \$1,550 for a married man, so that it might not be equitable to continue the field salary; but the home allowances, being a horizontal rate applicable to all missionaries, might properly begin at the time of departure from the field. Certain expenditures, about which there is now apt to be difference of opinion, might then be regarded as personal. The fact that the period of travel varies from a week for the Mexico missionary to two or three months each way for the Laos missionary, raises a question as to equitable dealing which may require adjustment. This can be worked out in the Executive Council without taking up space in this report.

Consideration might also be given to the inequitable operation of the present rule limiting the number of single trips of children to four. This was fair enough when the term of service was longer; but now that the term has been shortened to three years for Africa and to five and six for several other tropical fields, it is often difficult and sometimes impossible for the missionary to adjust his children's trips to his own furloughs. The rules give some missionaries from six to ten single trips in eighteen years, but permit only four for their children. What shall such missionaries do? Relatives and schools for missionaries' children solve the problem for some families, but not for all. The Board must carefully consider the question of increased expenditures in justice to other demands, but some relief appears to be called for.

Every mission in the world wants reinforcements, and in some places this need is so peremptory that it must be supplied at any cost. Speaking broadly, however, the opinion of the missionaries is practically unanimous that the most pressing needs are, first, for enlarged regular appropriations for current work, and, second, for better property equipment. New missionaries come next, on the sound principle that it is more important to give reasonable appliances to those who are already on the field than to increase the number of men who are so badly equipped that they cannot work to advantage. "We are putting a lot of money into missionaries, but little into the work," said one veteran with emphasis.

In appointing new missionaries, it is wise to adhere to the present rule that, except where imperative vacancies are involved, new missionaries should represent new money. The Missions have impressed upon me their conviction that, badly as they need reinforcements, they do not want them if they must cut down existing work to provide for their language teachers and other expenditures. Salary does not cover the cost of maintaining a missionary any more than the salary of a

pastor covers the cost of running a church. Our present force is as large as can work to advantage under the present scale of appropriations. To send more men without increasing those appropriations would perpetuate and intensify the trying situation which already exists. Residences for the new families should be considered a part of their equipment; otherwise great embarrassment and perhaps hardship may result.

The traveller is strongly impressed by the property needs, probably because they are more visible to the eye. The entire income of the Board for a decade has been so inadequate to the support of our growing work that little or nothing could be set aside for property, except as particular sums were designated by the donors. A good deal of money has been given in this way, but as its distribution has been primarily determined by personal relationships, it has not always been available for the most vital necessities. The result is that many of our plants are not in satisfactory condition. Some missionaries do not have suitable houses. Compounds are cramped on insufficient land, and schools and hospitals are overcrowded or dilapidated, sometimes both. A fund for putting our plants in reasonable shape is absolutely necessary.

In the use of such a fund, I suggest that preference be given to residences for missionaries at stations where suitable houses cannot be rented. This is the most imperative need, one that is essential not only to the reasonable comfort but to the health and efficiency of the missionary. Schools and hospitals should come next. Land is required not only for new buildings, but for the enlargement of compounds. Many of our compounds are too small. Insufficient land was purchased when many stations were opened and now that more is required, the cost is comparatively high. There is no real estate market at the average mission station. Land is a hereditary possession and owners do not like to part with it. If they know that a foreigner wants it, they are not only apt to hold on the harder but to ask exorbitant prices. In such circumstances, missionaries have to watch chances and take swift advantage of them when they occur. More than once we have lost opportunities to secure desirable and urgently needed tracts while the Board was trying to get the money. We ought to have a land fund of at least \$50,000 for use in such emergencies. Missions could continue to present their wants in their regular estimates, but when they cable New York that an opportunity has opened, the Board would be able to make instant reply. When new stations are opened, great care should be exercised to get sufficient land. It is always easy to sell some if we get too much; but very difficult to buy if we get too little.

Appropriations of foreign money for the erection of churches and chapels should be comparatively few. A central station church should sometimes be considerably larger than the native Christians can provide, because it is needed for union meetings and general station purposes. It is occasionally desirable too that the station church should be a model for other congregations in adjacent towns and villages. Foreign aid may properly be given in such circumstances. The rules of the Korea and Philippine Missions forbid the use of foreign funds for chapels at out-stations and require that the native Christians shall contribute at least a part of the cost of churches at stations. The China and Japan Missions frequently ask the Board for money for chapels in places where new work is to be opened. The Board seldom grants such requests, except where the buildings are to be used for street-chapel evangelistic work in cities. Exceptions of this kind are sometimes wisely made. As a rule, however, native Christians should be expected to provide their own places of worship. A modest edifice which they have paid for will mean more to the cause of Christ than a pretentious one which belongs to foreigners. The Chinese Recorder for November, 1909, says:

"In the establishment of Christian churches in country towns throughout China, how far is it wise and right for money subscribed for missionary work to be devoted to the erection of buildings of a foreign nature for the purposes of Chinese Christian worship? How much trouble accrues to the Christian community through the enmity raised among officials and people by the supposed aggressive development which a foreign building, erected under foreign supervision, and with foreign money, expresses, is only too well known. This difficulty, however, is one which the progressive habit of the Chinese in regard to buildings will in time obviate. The greater difficulty remains.

"As a matter of policy, it may seriously be questioned whether already too much along the line of direct financial support is not being done in behalf of the Chinese Church. The great need of the Church in China is for an equipment of men—not bricks and mortar. For institutional work, useful buildings are necessary, and where these are gathered in missionary compounds it is natural that missionary Societies should provide them; but for these Societies to proceed with a policy of sustentation in the matter of buildings is unnecessary as well as impolitic. For, given a sufficiently large number of members in any centre, the Chinese Christians, if the root of the matter is in them, will themselves set about the necessary preparations for a place of meeting. Our business is to encourage growth, and the time has surely come when, as a general rule, the communities of Chinese Christians may be expected to look after their own needs in the matter of places of worship. Certainly if they are not ready to provide at least a proportionate share of the cost of the new church building, it is no part of the duty of the missionary to use home funds for the purpose of making up for their shortcomings."

While on the subject of property, I may refer to a related phase of the subject. The charge that missionaries live in ex-

pensive houses is an old one. It cannot be maintained against missionaries as a class. A few have private incomes or wealthy relatives, and some of these missionaries have homes which attract the criticism of casual travellers. The scale in such circumstances is not a representative one, and no sensible person will blame a Christian worker for surrounding himself with reasonable comforts when he is able to do so out of personal resources.

I saw a few residences which approached the limit of propriety. It is unfortunate when the missionary's house is the handsomest and most conspicuous building on the compound, or when it is so constructed as to attract unnecessary attention and contrast. There are some residences to which exception might fairly be taken from this viewpoint. Sometimes, it is true, they are occupied by more than one family, and in other cases wide verandas make them look larger and more imposing than they really are. But not all residences can be excused in this way. A missionary writes in *The East and West* for January, 1910, defending himself and his associates against the charge of luxurious residences, but adding:

"There is, however, one point which seems to me of vastly greater importance than the size, and that is the position of the houses. It has always seemed to me a fundamental mistake that missionaries' houses should be planted down in civil lines or cantonments, surrounded by official Europeans, and far away from the Indians amongst whom our work lies, and who are debarred from visiting the missionary by the position of his house.

"Let us at all costs get into the native cities, live in a native or European house, big or little, but at least amongst the people with whom we wish to identify ourselves. Objections will doubtless be raised on the score of health; but many of us who have tried it know it to be possible. Even should it cost some lives, they will not be sacrificed for naught if they help to prove to the people of the country—Christian and non-Christian—that in every possible way we desire to put ourselves on an equality with them and share their life."

The writer is a missionary in India, but his point is applicable to other lands. I do not see how any one who has visited a Chinese or Korean city can hold that a missionary should always live in it. Even if he were disposed to do so, it would often be impossible to secure the necessary land, at least for a practicable price. But the spirit of the writer is sound.

The Boards are as much responsible as missionaries for the scale on which houses are constructed. A missionary deserves a good home. It means more to him, far from his native land and in an uncongenial local environment, than a home means to a minister at home. Missionaries' residences ought therefore to be comfortable. But the Boards may wisely give closer attention to the plans of missionary residences. As a rule, the

missionary has to build his own house. He knows nothing of architecture and has had little or no experience in building. Theological seminaries and medical colleges do not include such subjects in their courses. He seldom has the benefit of local architects, contractors and skilled workmen, as we have at home. He must make his own plans, purchase his own materials, and engage and superintend the native workmen, who perhaps have never built a foreign house and have the vaguest ideas of what the white man wants. The Mission has a Property Committee, but its members are usually men like himself, or are widely scattered among several stations. The missionary therefore has to grope and experiment and do the best he can; and sometimes it is well-nigh impossible at the beginning to tell where he is going to come out financially, because he is dealing with so many elements which are beyond the range of his experience.

The plan of sending an architect and builder from America has been tried with not unmixed success. His buildings have usually been better constructed; but they have cost considerably more money, and his ignorance of the country and the language of his workman have rendered it necessary for a missionary to be with him almost constantly to interpret and to settle disputes. Unless he is an unusually patient and tactful man, he does not get along well with native workmen, and the missionary has to bear the blame. At best, an architect can be sent from America only when an unusually large amount of building is to be done, so that the average missionary receives no benefit. The Korea Mission had many buildings to erect last year, and the Board suggested the advisability of employing a competent architect in China or Japan, or if necessary in the United States. The Mission made the following reply:

"We do not believe that such action would be economical or desirable. In the first place, it would require about 500 yen out of every house appropriation to pay the architect. Possibly an architect might save a little on buying from America, but lack of knowledge of local conditions would cause extra expense on the field to offset the other saving, so that the net saving would do little towards the architect's salary. Then, too, with buildings going up all over Korea, an architect in charge of them all could do little more than travel back and forth between them, and there would be practically no saving of missionary time and strength, for in each place, as in the past, some one must give the greater part of his time to the continual supervision absolutely essential where Oriental workmen are used. We feel, however, that some change should be made in

our past procedure, and we recommend that a sub-committee of three members of the Property Committee be appointed to advise with the stations on all matters of construction, to specialize on buying of all import materials in order that it may act as a purchasing agent for the stations, and in case of special need, to visit the stations and give personal assistance where buildings are being erected; it being understood, of course, that the expenses of the committee on such personal trips are to be paid out of the appropriations for the buildings concerned."

The Board, however, might have model plans and specifications drawn up by competent architects and approved by a building committee on the field, so that they may represent both the reasonable needs of the missionaries in a given country and at the same time sound principles of construction. India and North China require different types of houses, but the difference does not affect the question under consideration, which simply is that the missionary needs some assistance, whether he is to build for a cold climate or a hot one.

A reasonable limit of cost should be fixed and the Board should not permit it to be exceeded except for strong reasons. The making of plans and the determination of the size of the residence should not be left solely to the individual who is to occupy it. The building is not to be his personal property, but that of the Mission and the Board. It forms a permanent part of the equipment of the station, and it is likely to be used at any time by other missionaries. The personal judgment of the first occupant should be checked by the judgment of a committee composed of three or five missionaries who have had most experience in building matters, and plans should be approved not only by this committee but on the approximate basis of the model plans sent out by the Board. A building should never be begun until plans, specifications and careful estimates of cost have been worked out and approved by the proper authority. A missionary who starts a residence or school without having taken these precautions, and on the naive supposition that he can get through on the lump sum which was asked on general principles, is riding for a fall. We have had some costly experiences of this kind, and they should not be repeated.

The changed policy which I suggest would, I believe, be gratefully welcomed by missionaries. It would give them relief where they feel that they need it, and it would prevent any unauthorized individual from carrying out plans which his associates disapprove—a not infrequent cause of trouble on the field.

Returning to the question as to where money is most needed, the conferences were emphatic in their conclusion that the

pre-eminent need is for larger grants for current work. The Board's income has been increased during recent years; but about all of the increase has been absorbed by reinforcements, advances in salaries and children's allowances, and objects outside of the budget for which gifts have been designated. The result is that current evangelistic, educational and medical work has had little if any benefit, the slight advance that has been made not being sufficient to cover the enlargement of the work and the greater cost of maintenance in this era of rising prices. Native pastors, evangelists and teachers cannot live today on the salaries of a decade ago, and the higher class of men can not live on the salaries which are paid to men of lower grade. An educated man has more wants than an uneducated one. A missionary writes:

"A most perplexing problem to us is the cost of living for our native workers. Not only has the actual cost increased about fifty per cent. in the last four or five years, but the Chinese schools of all grades and the Y. M. C. A. are paying from five to ten times what we pay for the services of teachers. In such circumstances, it is manifestly impossible, except in rare cases of self-sacrifice, for us either to secure or hold high grade men and women, and the question of students for the ministry is going to be a much more serious one here than it is at home, where, at the worst, the differences between salaries in the Church and out of it are never startling. It seems as if we absolutely must at least double the wages paid to the various grades of native workers."

Another missionary in the same country, China, writes on the other side:

"The most embarrassing feature is the constant tendency to increase native salaries. So long as this is normal and comes from actual competition from purely Chinese sources, the danger is not serious. But much of the demand for higher wages arises from unwise ambition on the part of enthusiastic missionary educators to place the educated Chinese upon an approximate level with foreigners of like attainments. This is an abnormal condition and one calculated to work much evil in the Church. It not only causes an artificial increase in mission expenditure, but tends to discourage the Chinese churches in their effort at self-support, by engendering discontent among their pastors, who see their college colleagues receiving princely (to them) incomes while they themselves are getting a small wage for more arduous labors. At the same time, these pastors realize that the churches are doing their best to support the ministry, and therefore they cannot find fault with their parishioners. The temptation is therefore gradually to withdraw from the pastorate to occupy positions in educational institutions, which, being intimately connected with the Church, afford an honorable calling, more comfortable conditions, and a higher salary. I am happy to say that thus far our pastors have stuck nobly to their posts; but we know that they feel keenly the injustice of this inequality of incomes created by artificially imposed competition. It will be said in reply that the

competition in educational salaries arises out of the high salaries paid by the Government Colleges. So it does, but to my amazement I found out only this week that the excessively high scale of salaries now in vogue in the Government University at ———, was at the suggestion and with the approval of the English missionaries who have been closely connected with that institution. Nor is this an isolated case where like unwise advice has come from foreigners. The normal status of education in China has heretofore been that of other countries, to wit, that teachers have been content with small salaries because of the honorable distinction which accrues to them as instructors. To suddenly raise a college professor's income to \$1,000 gold, as actually has been done at ———, is to turn the norm of education upside down. Granted that the salaries in the Government Schools are excessively high, my contention is that the mission Boards and Societies are not bound to compete with them, but must be content to maintain lower salaries with inferior teachers (if it comes to that), or else incur great damage to the evangelistic work."

A missionary in another field said in one of our conferences that it would be a serious mistake to imagine that money could solve the problem of securing highly trained men for the ministry. From the time of Paul to the present, the ablest spiritual leaders have consecrated themselves to the service of Christ without regard to financial rewards, and they will continue to do so. He therefore urged that it was spiritual rather than material strengthening that was needed.

The late Rev. F. F. Ellinwood, D.D., LL.D., who gave this question much study during the closing years of his secretaryship, embodied his opinion in the following minute, which the Board adopted July 2, 1900:

"As having reference to the question of self-support of the Native Churches on the mission field, and in view of the fact that some of its Missions are proposing to increase the salaries of native preachers and helpers on account of the increased cost of living the Board is constrained to look with no little apprehension upon the prospect of continuing and increasing demands of foreign aid in proportion to the contributions made by the Churches themselves. Increased intercourse of eastern nations with those of the West has led and will still further lead to a gradual assimilation to western ways and western prices, and unless the self-reliant spirit of the Churches can be stimulated to a proportionate advance, there is a sure prospect that the drafts upon mission funds will be larger and larger in proportion to the amount of work accomplished. In view of these conditions, it was resolved that the Missions in which such increase is proposed be earnestly requested to arouse the Churches to the purpose and the endeavor to meet this increased expenditure instead of laying still larger burdens upon the resources of foreign funds. The Board deems this necessary not merely to the interest of its expanding work

but to the self-reliant character, the future stability and self-propagating power of the Churches themselves."

I have discussed the subject so fully elsewhere* that I need not devote much space to it here. I may only add that the solution of the problem, if there is one, probably lies between the positions which have been quoted. Missionaries should realize that the increased cost of living affects their supporters in America as seriously as it affects them and their work. Mr. Frank Greene, editor of Bradstreet's Journal, shows by comparative tables that the prices of thirteen classes of staple commodities have made an average increase of sixty-one per cent. since July 1, 1896, and that prices are still going up.† American Christians cannot pay the increased cost of living for their own families and also for the families of the host of native workers in Asia, Africa and Central and South America; neither are they willing to have all the advance in giving which they can make absorbed by higher salaries for the native workers already employed. The Churches of Europe and America cannot support the Native Churches of Asia and Africa, or render their ministry financially attractive. That is not what they are trying to do, nor what they ought to do. They could not if they would, and they would not if they could. The reasons why Christians on the foreign field should be required to look toward self-support are so familiar and so fundamentally imperative from the viewpoint not only of the ability of the Christians of the West but the real welfare of the Native Church itself, that it is unnecessary to repeat them here.‡

On the other hand, Christians at home should remember that the Native Church in non-Christian lands is yet in its infancy, that they themselves needed help at the corresponding period of their development, and that the Presbyterian Church maintains no less than six Boards to give aid to the home mission churches and institutions of our own country. The Native Churches on the foreign field have not yet reached the stage of the Churches of the West, where there are numerous wealthy congregations which can aid the small and weak ones and send home missionaries to preach to the unevangelized. Here and there praiseworthy beginnings of this kind have been made in Asia; but speaking broadly, the native congregations are made up of very poor people who are less able to support their churches than members of home mission churches in the United States. It is undoubtedly better to let them struggle and sac-

*Cf. "New Forces in Old China," Chap. IX—"The Economic Revolution in Asia," and Chap. XXIII—"The Strain of Readjustment to Changed Economic Conditions."

† Article I in *The Outlook*, March 12, 1910.

‡ Cf. *The Foreign Missionary*, pp. 38-43.

rifice than to give them help which would foster the spirit of dependence; but we should not see the leaders who are most indispensable to the growth of the Church, the extension of the Gospel and the maintenance of our schools and colleges, driven into commercial life or government employ because their full support cannot yet be provided by their poverty-stricken fellow Christians. The question which confronts many a capable Asiatic minister and teacher is not so much additional comfort as the bare necessities of life for himself and his family. A larger sum for this purpose, judiciously used by prudent Missions, will not harm but strengthen our work.*

SCHOOLS FOR MISSIONARIES' CHILDREN.

A request to the Board regarding the establishment of schools on the field for the education of the children of missionaries was referred to me prior to my departure in order that I might discuss the subject in conferences with missionaries whom I might meet during my tour. I found some difference of opinion among missionaries as to the best course to be pursued.

The majority of those whose views were obtained prefer to keep their children with them during the years of primary and grammar school training. British and Continental missionaries are often willing to send their young children away from home to school, and a few American missionaries will do so; but most of our missionary parents will not. It would be impossible for the Boards to send out the hundreds of teachers who would be required for such local schools, and there appears to be no practicable alternative but to leave primary and grammar school training where it is now—with the missionaries themselves. Many mothers teach their own children during these years; but in the larger stations, parents sometimes unite in supporting a teacher privately. Most countries now have one or two of these private schools, so that a parent who wishes to send a child of eight or ten away to school can ordinarily make some arrangement with the missionaries where a private school is conducted.

There appeared to be unanimity of opinion that college training should be in the home land. Apart from the impracticability of maintaining institutions of collegiate grade on the field solely for foreign children, parents realize that it is far better that a youth of eighteen and over should have the advantages which can only be obtained in America or Europe.

The period of greatest perplexity is that which lies between the ages of 12 and 18, and which, educationally, is represented by the High School or Preparatory School. I found that some

* Cf. *The Foreign Missionary*, pp. 291, 292.

missionaries have no zeal about the establishment even of such schools on the foreign field, unless the schools are to be in their immediate neighborhood. They said if they were going to send their boys and girls away from home at all, they would rather send them to America than to another city in Asia. Most missionaries, however, took a different view. They were deeply grateful for the schools for missionaries' children which have been founded in America. They felt that these schools were rendering inestimable service and that among the thousands of children represented by the more than seven thousand American missionaries, there will always be enough who must be educated at home to tax the accommodations of such schools. They appreciate, too, the generous and sympathetic provision which some boarding-schools make for the children of missionaries. But they expressed their strong unwillingness to send their children so far away as America at the formative period in a child's life when parental influence is greatly needed and when total separation from home for a prolonged period involves both physical and moral dangers. Relatives are not always available during vacations and health emergencies.

The urgency of the appeals for assistance in solving this problem were pathetic in some instances. Familiarity with missionary life changes one's opinion as to where the real strain comes. Many imagine that it lies in physical hardships. These, however, except in a few fields, are relatively insignificant. There are only two great hardships in missionary life: first, the sense of loneliness and expatriation which comes to one who feels that he is far from relatives and native land and the movements of his country's life; second, the separation of families. The latter is the heavier of the two. There comes a time in the life of most missionary parents when they realize that their children cannot be properly trained on the field. The barrier of language, of methods of living, and of different moral and social standards, puts the schools for native children out of the question. Parents cannot teach their children themselves without interfering too seriously with their missionary work; and such education anyway is not good for a boy of more than ten or twelve years. He needs contact with other boys in the life and discipline of a school, if manly qualities are to be developed. Some missionaries feel that the establishment of suitable schools on the field is so indispensable that, if not provided, they must resign. But resignation would separate them from the life work to which they consecrated themselves and be an injustice to the cause which needs them and to the Church which sent them out and maintained them during the years of inexperience and language study. The proposal that

the wife go home with the children and leave the husband on the field will be suggested only by those who have the least idea of what it means.

In a few of the largest stations, the problem has been partially solved by missionaries uniting in the support of a teacher brought from America for the purpose. But schools of this kind are necessarily small and lacking in the equipment which is required for good training, while they are quite beyond the reach of missionaries in smaller stations; and these missionaries form a large majority of the total force.

Making all allowance for missionaries who prefer to send their children to America, a great preponderance of missionary opinion strongly favors the establishment of preparatory schools on the field. The earnest efforts of the missionaries in the Yang-tse Valley to secure funds for a union school at Kuling, and of the missionaries in Korea to enlarge the school at Pyeng Yang, and the pathetic failure of both efforts are well known. Missionaries should not be left to struggle unaided with such a burden, when it is an inseparable concomitant of missionary life under Protestant ideals.

The financial problem involved is a serious one. It is easy to reply that special funds could be secured. But every experienced administrator of missions knows that the education of the children of missionaries appeals chiefly to those who are already so deeply in sympathy with missionaries and their work that they are giving about all that can be expected from them. That much sought for individual, "the man who can give a great deal more than he is giving," is far more likely to respond to an appeal for a hospital or some other form of direct missionary work among natives. He seldom understands why we should feel any special responsibility for children; "they are not taken into consideration in the support of any other class of Christian workers in the world, why should they not be deemed the personal responsibility of the parent, like the children of ministers at home?"

This objection can be answered, as we all know; but we can not follow it up everywhere; and when we have convinced any particular person, we have done so by such arguments and brought him to such a point that he will give for almost any phase of missionary work, so that his gift cannot properly be considered "an extra which would not otherwise be made." There are exceptions; we know some of them; but they are not numerous enough to warrant the establishment of permanent and expensive institutions in dependence upon them. Here and there a particular plant may be secured by a special extra gift; we hope that many such gifts might be secured. But the

Boards may as well face at the outset, the probability that they may have to underwrite the expenditure. Moreover, I doubt the wisdom of appealing for objects for which the Boards are not prepared to assume responsibility.

It is better to meet the issue squarely and say that, if schools for missionaries' children should be aided from America at all, they should be regarded as an integral part of our missionary duty. The principle has been virtually accepted by every Board which pays a children's allowance—and all Boards do in one form or another. Unless we are prepared to advocate a celibate missionary body, we must recognize the family as a part of the expense involved in the maintenance of the worker on the foreign field. Conditions at home are not parallel, for the Christian worker here is paid a salary which may be increased with years and experience, and he has an abundance of schools for the education of his children. But the foreign missionary is not given a salary but simply a support; nor is he in the home land where his children might have access to the schools which are so abundantly provided for the children of our home ministry. We would not press this principle too far. We are aware that foreign missionary life inevitably involves some disadvantages as compared with life in the United States and that it would be unreasonable to expect the Boards to equalize the conditions. He who accepts foreign missionary service accepts certain limitations both for himself and for his family. The fact, therefore, that a missionary does not enjoy some opportunities which he would have enjoyed if he had stayed at home does not necessarily prove that it is the duty of the Boards to try to supply them. But recognition of this fact does not lessen our duty to help him in a matter so vital as the education of his children.

A distinction, however, may be drawn between plant and maintenance. The former must, of course, come from America. Teachers must be selected here and perhaps part of their salaries may have to be provided in some cases. But maintenance can be largely aided by the missionaries themselves. Current expenses should not be large, as the life of the school should be as plain as would be consistent with health and thorough work, as every missionary parent receives an allowance for children which would enable him to pay at least \$100 annually for each child, and as self-help facilities should be provided. It would be cheaper for missionaries to send their children to schools on the field than it is to send them to schools in the United States, as most of them now do. Living expenses are less in Asia and the children's allowances would go farther. This appears to be the opinion of the large and representative Committee of the

missionaries in the Yang-tse Valley, China, for they state in their printed appeal:

"As to the current expenses of the school, it has been reckoned by the management of the Anglo-American School that a grant of gold \$2,500 a year from the American Boards would guarantee the financial stability of the school. When it is considered that some of the Boards make educational grants for the children of their workers, and that many of the beneficiaries would be glad to have this grant allocated to the Kuling School, the grant requested, when allotted among ten or even five Boards, would hardly appear as a charge at all."

The Right Rev. L. H. Roots, D.D., Bishop of Hankow, writes: "We all feel that if the Boards will take up the matter, that they could find the teachers, and that under the supervision of a joint committee of the Boards, the school management would be efficient and the staff of teachers satisfactory. Granted these two conditions, there seems to be no reason why the school should not meet the greater part of its own expenses, especially if some few individuals could be interested, as no doubt they could be, to provide the larger items of expense involved in securing land and buildings. The matter of three to five hundred dollars a year for each of the Boards does not seem a very serious one financially, and if that were all that were involved, I think that the missionaries on the field could meet the expense, since they have actually contributed Mex. \$5,000 a year for the past three years."

The question of expense is not all one of outgo. The problem of keeping a force in a condition of high efficiency is as serious in missions as in war. An anxiety which wears upon nerves, which often begets depression, which interferes with work, and which not infrequently causes return to America of the mother, and sometimes of the father also, is a matter which may well be considered from the viewpoint both of efficiency and economy.

In presenting this subject, I do not ignore the fact that some schools for the children of missionaries already exist. We could easily name several; some of them, like the China Inland School at Chefoo, China, being large and well equipped institutions. India has several schools, and Japan and a few other countries have one or more. A few cities which have a considerable British population have private boarding schools. The needs of certain regions are fairly supplied by these schools. There should be no interference with them. The difference between British and American methods is not serious enough to justify duplication in a region which has already a British

school. Where the existing school lacks equipment which would enable it to meet the needs of its vicinage, there should be consultation with a view of ascertaining whether enlargement is practicable, before another institution is established. Speaking generally, however, the schools now in existence are too few, too widely scattered, too restricted in curriculum, and either too limited in accommodations or too expensive to meet the requirements of a large majority of missionaries. With occasional exceptions, they are small private schools, or they are maintained by particular Societies for the children of their own missionaries. They gladly welcome the children of other missionaries as far as their accommodations permit, but this "left over space" is apt to be variable and uncertain. The subject calls for a larger and more adequate handling, a definite fixing of responsibility and policy.

For these and other reasons, which I have not time to consider here, I report the following conclusions:

First: The proper care and maintenance of our missionary force require schools on the field for the education of white children.

Second: These schools, wherever practicable, should be union schools. This does not necessarily involve change in the government of any already established school. No one, for example, would propose altering the type of such an institution as the C. I. M. School at Chefoo. But practically the entire force of the C. I. M. is concentrated in one country, and it is therefore practicable for it to do some things for its missionaries which are not practicable for Societies whose missionaries are scattered all over the world with not enough constituency in any single country to justify a separate school. There is absolutely no good reason why the children of missionaries of the various American Boards and Societies should not be taught in the same institutions. No denominational necessity separates them, and the union school can have a larger constituency, a more permanent support, a better equipment, and a student body of wider range and sympathies.

Third: These schools should be American. We need hardly say that no reflection is intended upon our British and Continental brethren. But the language question would make it impracticable to unite with missionaries from the Continent of Europe, while many American missionaries feel that the British and American educational methods are so different that it would be better for us to establish our own schools; though, of course, as cordial welcome should be extended to children of British missionaries as the British China Inland Mission School at Chefoo extends to the children of American missionaries.

Fourth: Not more than one school should be established in a country, except where a given country, like Africa or China, is of such continental proportions that a single institution could not properly meet its needs.

Fifth: The schools should be designed for children between the approximate ages of twelve and twenty, the schools not to undertake either primary or collegiate work, but to make the courses preparatory to college entrance.

Sixth: Each Board co-operating in a given school should pay that proportion of cost which its missionary force in the region concerned sustains to the total missionary force of that region.

Seventh: The local management of each school should be committed to a Field Board of Directors, composed of missionaries who are members of the Missions in the region served by the school.

Eighth: Questions of property, equipment, endowment, tuition, curriculum, the relation of boarding and tuition charges to children's allowances, admission of children of non-missionary foreigners, number and selection of teachers, manual and other labor as an aid in diminishing expenses, and other matters of detail, should be worked out by the Societies and Field Board of Directors co-operating in a given school.

This subject also is one which, in my judgment, should be dealt with, not by denominational Boards acting independently, but by joint action. I therefore presented it to the Conference of representatives of the Foreign Missions' Boards of the United States and Canada in my report as Chairman of the Committee on Reference and Counsel, and the following action was taken: "*Resolved*, That the Conference express its interest in the investigations already made by the Committee on Reference and Counsel on the subject of Schools for Missionaries' Children, and that this Committee be requested to secure an expression of judgment from the Boards in North America as to the plans outlined by the Committee, and to report their findings to the Conference of 1911."

The Committee is taking up the matter in the way indicated. Meantime, the way appears clear for our Board to move at once, in co-operation with the other Boards concerned, for the equipment of schools in a few places where conditions are ripe for them, notably in Korea and China.

FURLOUGHS AND TERMS OF SERVICE.

The present Manual rule makes the term of service in Japan, Korea and most of China eight years and the furlough one year in addition from the time of travel. The Korea Mission asked the Board to authorize a shorter term and a shorter furlough. The Board took the following action April 5th, 1909:

"As the principles involved have thus far been accepted only in the case of Missions in the tropics, and as the extension of them to Korea would involve a similar extension to all other Missions in temperate regions which might desire them, it was deemed wise to defer action until Secretary Brown can ascertain the views of other Missions during his proposed visit to Japan, Korea and China."

I found wide differences of opinion among missionaries. Some strongly feel that eight years are too long for a missionary to remain in Asia without returning to the conditions of the home land. They urge that he gets too much out of touch with the atmosphere and movements of a Christian civilization; that it is difficult for him to retain his physical strength and vitality at full vigor for so long a period amid the conditions of a non-Christian land; that the last year or two of the present term is in many instances a dragging along while waiting to go home; and that the missionary's efficiency would be maintained at a higher level and that there would be fewer disastrous health breaks, if the term were shortened.

It is true that the Manual authorizes return to America at any time if, in the judgment of physicians and the Mission, health emergencies are imperative. But this requirement is rightly understood to apply only to serious cases of illness or accident, and it is urged that it does not give the desired relief, since it does not permit the return of the missionary who is simply tired out and needs a rest and change. Many missionaries, too, do not like to submit to what they regard as the stigma of being sent home on a medical certificate of broken health. No man likes to be treated like an invalid unless his condition is very serious.

The majority of the missionaries whose opinions I heard favor this position. I have already indicated that the Korea Mission asked for a modification of the present regulations, and a majority of the representatives of the five Missions assembled at Shanghai expressed the opinion that the present term of service is too long. It was proposed to recommend six years as the best length for the first term of service in the Yang-tse Valley and South China. The vote on this stood seventeen for and nine against.

There are missionaries, however, who state with some emphasis that they believe that the present terms are reasonable; that with the increasing comforts which surround missionary life in the Far East, and the decreasing isolation and loneliness due to the more frequent mail service and the multiplying conveniences of civilization, there is no reason why a missionary should have the working period of eight years shortened, especially amid the favorable climatic conditions of Korea, Japan and the northern half of China. The medical and surgical

skill which is now accessible to the average missionary is often as good as that which is accessible to the home missionary in America, while the health resorts of Kuling, Tsing-tau, Chefoo and Peita-ho, China, and several coast and mountain resorts in Korea and Japan are excellent. It is alleged that one reason why some missionaries become so homesick and depressed before the expiration of their terms of service is that they do not succeed in developing that mental attitude toward their field and environment which missionary life presupposes. As one missionary put it: "We do not come out here as temporary residents. We come to live, to make our homes among these people and to find our friends among them. We ought to feel that this is our place, and not be so eager to go back to America at every opportunity."

It is difficult for one who has not resided for a long period in a non-Christian land to write intelligently on such a subject. It is almost impossible for him to appreciate the conditions which are involved. The necessity for furloughs in the temperate zone Missions is more mental than physical; but it is none the less real on that account. Man is something more than an animal. A Christian man in particular finds it difficult to maintain his spiritual vigor and ideals in a non-Christian land where the environment is debilitating. Nostalgia, too, while not physical, affects disastrously the physical condition, as every army surgeon and medical missionary knows. It is easy to say that a missionary ought to feel that his station is his home; but it is not easy for a normally constituted person to emancipate himself from all longing thoughts of loved ones and native land. I still hold to the statement in paragraph 17 of the Manual, which I drafted: "Missionaries live and work amid conditions which are not only trying to health, but which involve peculiar nervous strain. It is therefore not only desirable, but necessary, that they should have occasional furloughs in the United States for purposes of physical recuperation, mental change and spiritual reinvigoration."

The frequency and duration of furloughs, however, is a fair subject for discussion. The Manual paragraph therefore continues:

"The frequency with which said furloughs should be taken varies with the degree of isolation, the healthfulness of the climate and the vigor of the missionary, there being wide differences in these respects which make any rigid and uniform term of doubtful expediency.

"While the Board can establish the approximate term of service for the country, there is force in the suggestion which has come from the field, that the Mission itself can best determine the precise limits for the individual missionary, as it is more conversant with the physical condition of the individual and with the work which will be affected by his departure.

"The vastness of the field and the comparatively small number of laborers, the urgent importance of every available missionary being at his post, the serious interference with the work which furloughs necessitate and the additional burdens which they lay upon already overworked colleagues, as well as their costliness and the criticism, however unwarranted, which they frequently cause in this country render it desirable that the furloughs should be limited to the reasonable necessities of each case. It is believed that increased facilities for intercommunication, and the extension of the conveniences of civilization, make the lot of the missionary more tolerable than it was a generation ago, and that in these circumstances it is not unreasonable to expect that the tendency should be toward a lengthened rather than toward a shortened term of service."

The question, from an administrative viewpoint, is complicated by the every-present problem of finances. Furloughs cost money; a good deal of it. The furlough travel of a single individual averages about \$600 gold, and families swell the amounts to large figures. There are usually about 150 missionaries of our Board on furlough, and it will be readily seen that the expenditure is heavy. Every dollar added to that expenditure is a dollar deducted from the amount available for the field. The custom of the Board, in making its regular appropriations, is to set aside the required sum for missionaries' salaries, children's allowances, furloughs and administrative expenses, and assign what is left to the native work classes. Anything, therefore, that increases the former class of expenses decreases the latter. This is not of itself a reason why the term of service should not be shortened. Indeed there are missionaries who claim that more frequent furloughs would be economical, as they would prevent total breakdown of health, which is the most costly of all, and would keep missionary vigor at a higher stage of efficiency. They urge that prevention is cheaper than cure, especially as many a sick missionary has to take a prolonged furlough and, in some cases, retire from the work altogether. However, it can hardly be doubted that more frequent furloughs would cost more money, and this is a serious matter when the Missions are telling the Board that their most imperative necessities are more funds for current work.

We must consider, too, the effect of frequent furloughs upon missionaries remaining on the field. Our average station force is inadequate even when all the members are at their posts. When a hospital or a school has to be closed, or evangelistic work in a large section practically discontinued for a year and a quarter while the missionary in charge goes home on furlough, it is a serious matter. Some laymen who have visited the foreign field in recent years have severely criticised this effect of furloughs.

My own conviction is that both the terms of service and the furloughs are too long. No one needs to be away from his field work fourteen months every eight years, unless he is ill; and if he is, he will get the needed time anyway. All reasonable recuperation and visiting can be done in a shorter absence, and the field work would not be so badly demoralized by prolonged absence, while there would be fewer breakdowns if there were some provision by which a missionary who is not utterly broken could go home before the expiration of the term period of eight years, when in the judgment of the Mission it is wise for him to do so and practicable from the viewpoint of his work, I believe, however, that the present expenditure for furloughs is as large as it is practicable to make it, in justice to the native work.

These two conditions might be met by the adoption of the principle that a full furlough of one year in this country in addition to the time for travel, with the full payment of expenses both ways, should be given only after a full term of service, except when serious conditions of ill health certified by physicians and the Mission shall render an emergency return necessary; but that when not less than half the term of service shall have expired, the missionary should have the privilege of a return to the United States for a proportionate part of his regular furlough, with the payment by the Board of a proportionate part of his expenses; provided that the circumstances are approved by the Mission and the Board and provision for that part of the expense which is to be met by the Board is inserted in the regular appropriations for the year. For example, if the term of service is eight years, and it appears necessary for a missionary to take a furlough after six years, he might do so on the following conditions: 1st—That the Board will pay three-quarters of his traveling expenses, he to pay the other; 2d—That he is to take three-quarters of the regular furlough instead of the full period; 3d—That he is not to leave the field without the approval of the Mission and the Board; 4th—That provision for the expense involved be made in the regular estimates, so that the Board will not have to cover it by special appropriation after the budget for the year has been fixed.

The chief objection to this plan is that it would be most practicable for missionaries who have private resources apart from their salaries, or relatives who can aid them, and that missionaries who are not as fortunate might not be able to afford the expenditure which is involved. No plan, however, will fit every case. I submitted this proposal to the conferences of missionaries, and it met with general approval. The vote in the North

China conference was unanimous. I recommend its consideration by the Board.

The whole question should be approached from the viewpoint of deep sympathy with missionaries. Loneliness, homesickness, the oppressive sense of conditions alien to one's thought and life are sore trials on the foreign field. We had no such feeling during our two absences in Asia; we would gladly have prolonged our stay; but we were visitors, not residents. If I were a missionary, I am quite sure that it would not be good for me to have liberty to go home when I felt like it; for there might be times when the desire to see the home land again would be so strong that I should need the corrective and restraining influence of a rule to prevent me, in a temporary period of depression, from doing what my soberer judgment would later regret. Freedom to leave my work on my own initiative would "offer too large a temptation to certain qualities of universal human nature," of which I have my full share. It would be wholesome for me, not only to know that reasons for my premature return would have to be approved by others, but that it would cost me some money, unless it was necessitated by actual ill-health. The more therefore do I admire the devotion of the large number of missionaries who do not want to leave the field until they have to, and who are then eager to return to it as soon as they can.

OUTFIT FOR NEW MISSIONARIES.

The outfit allowance of \$200.00, which the Board grants to a new missionary, is small when one considers clothing which must be purchased and the cost of furnishing a room or house. But many missionaries feel that it is not ordinarily used to the best advantage. The Board has long cautioned new missionaries about the danger of using up their outfit allowance in the United States for articles which, after their arrival on the field, they may wish that they had not bought. No amount of preliminary advice, however, appears to suffice, and every year new missionaries arrive on the field with articles which they do not need at all, or which they could have bought cheaper on the field. The parts of Asia where our Mission stations are most numerous are no longer in primitive commercial days. Many articles, particularly of clothing and furniture, can be bought or made on the field at less cost than in America. Several missionary wives in China and Laos showed me handsome tables, chairs and bedsteads which had been made by native carpenters at half what they could have been obtained for in the United States and, they urged me to tell new missionaries not to bring any furniture to the field at all, except mattresses. The North China Mission officially took the following action:

"The North China Mission recommends:

"1st—That only one-half of the outfit allowance be paid newly appointed missionaries to the North China Mission before leaving the United States, as the greater part of the outfit can be purchased with greater wisdom and economy after reaching the field;

"2nd—That in order to be consistent with the above, we revise and shorten all former outfit lists furnished by our Mission;

"3rd—That a permanent Committee be appointed, the duties of which shall be to write immediately upon appointment to the newly appointed missionary a letter of welcome, setting forth the probable location for the first year and conditions in that place."

This impresses me as a wise suggestion. It involves no loss to the missionary who may find that more than half of his supplies need to be bought in America; for under the rules of the Board, the outfit allowance can be drawn at any time within a year after departure, and the Purchasing Department of the Treasurer's Office is cordially willing to make any purchases which missionaries may order by letter after their arrival on the field.

POLICY OF THE BOARD REGARDING THE DOCTRINAL SOUNDNESS OF CANDIDATES.

This question was raised by a number of missionaries in various places. The records of the Board indicate a definite position on this subject. Unfortunately, they are not accessible to missionaries on the field, except perhaps the one which is quoted in the Minutes of the General Assembly of 1905, and even that has passed from memory among the mass of Assembly actions year after year. As the clearest statement of the Board's policy has been made since my return (March 7, 1910), and as this Report is to be printed for the use of the Missions, I append that action for information:

"The question of the powers and duties of the Board in determining the doctrinal attitude of candidates for appointment as foreign missionaries having again been under consideration, and in view of some apparent misunderstanding of the Board's policy, the Board adopted the following declaration:

"It is the supreme aim of the Board to hasten the day when the world shall be won to allegiance to Jesus Christ. To this end, its primary purpose in the selection of candidates is to commission those who have a clear and positive message of salvation through Christ which it is their purpose to declare to men. This supreme aim for which the Board was organized is set distinctly before every applicant. The Board deems it vital that those who are sent out to preach the Gospel as representatives of our Church in other lands should be sound in faith, holding firmly to the doctrines of evangelical Christianity as understood by the Presbyterian Church and defined in its doctrinal Standards. The question therefore is not whether unsound men should be commissioned, for the Board has no intention of commissioning them; the question is, who is to determine what constitutes soundness?"

"The Board reiterates its long established policy, repeatedly expressed and specifically approved by the General Assembly, particularly in 1905, and which is a fundamental principle of Presbyterianism, namely, that the phase of the question which relates to the doctrinal soundness of candidates is within the jurisdiction of the Presbyteries and not of the Board. The Board is not a judicatory of the Church and it has no authority in ecclesiastical matters. It is simply the agency of the Church for the conduct and supervision of its foreign missionary work. While it has, and from the nature of the case must have, sole authority in matters of administration and in determining the general qualifications of missionaries, subject only to the General Assembly, its authority does not, and in the opinion of the Board should not, extend to the determination of what constitutes that soundness in the faith which entitles one to admission into the ministry either at home or abroad. This authority the Presbyterian Church has lodged in its Presbyteries and it does not permit its Boards to override them in the lawful exercise of their constitutional functions.

"An appointment of the Board is therefore subject to examination for ordination by the judicatory under whose care the candidate belongs. Such appointment in the case of ministers ordinarily has to be made before the examination for ordination. This examination is seldom practicable until the spring meeting of the Presbytery at the close of the candidate's seminary course. The determination of general qualifications for appointment to the foreign field involves many other questions which should be passed upon at an earlier date. Presbyteries before which such conditional appointees appear for examination should understand that the Board's prior appointment is not equivalent to a request for favorable action, that it is not to be interpreted as an expression of opinion on the part of the Board as to the candidate's doctrinal views, and that it does not prejudice or embarrass the matter in any way. It is simply a reference to the Presbytery of that portion of the candidate's examination for foreign missionary appointment which relates to fitness for entering the ministry.

"The Board expresses the hope that all Presbyteries which are called upon to examine candidates for foreign missionary appointment, will bear in mind that the Board is obliged to rely upon the careful exercise of their prerogative in respect of doctrinal soundness in order that young men who go to the foreign field should have a positive Gospel to meet the alert and inquiring minds of an awakening non-Christian world. No appointment by the Board will be deemed final until the receipt by the Board of an official statement from the Presbytery to the effect that the candidate's examination has been sustained and that he is commended to the Board as doctrinally qualified for appointment.

"The Board directed that these resolutions be spread on its records and that copies be sent to Stated Clerks for the information of the Presbyteries."

EDUCATION.

The most serious defect of our present work is the lack of a sufficient number of competent native ministers, evangelists, teachers and physicians. We have a smaller native force in proportion to our foreign force and expenditure than several other Boards. We stand near the head of the list in number of missionaries and amount of money, but away down in native workers. Our work cannot be properly done as things now are. It is too largely dependent upon missionaries. There

are not enough of them to do anything like what needs to be done, while furloughs bring the work of some institutions almost to a standstill. We have neither the men nor the money for reinforcements large enough to handle our great and growing work by missionaries alone, or even in chief part. Even if we did have the men and money, it would not be wise to make everything depend upon foreigners. The future success of the work depends upon a self-reliant Native Church; but how can there ever be such a Church unless it has the right kind of native leadership? It is vital that we should at once take measures to secure a larger native force. Pioneer evangelistic work can often be done by untrained Christians, but congregations and schools require educated leaders; and we shall never have them unless we have schools to develop them. The most urgent need of the work today therefore is a better equipment of the institutions on which we must depend for the training of native leaders. This is the work of the Boards. The Native Church can and should take a rapidly increasing share of responsibility for direct evangelization; but it cannot for a long time to come provide the institutions for training its preachers.

I therefore asked at each conference: "Has the Mission any definite policy and method for securing a more adequate supply of native ministers, evangelists and teachers? Are our schools sufficiently emphasizing this need?" Replies showed that some Missions have worked out this problem in an intelligent way, and that others have not. We already have a considerable number of boarding schools, and some colleges, normal schools, training schools for evangelists and theological seminaries; but a depressingly large number of academy and college students enter other callings than the ministry. Why? Let the critic tell me why our colleges at home are not producing more students for the ministry, colleges founded by the Church for the chief purpose of training them? Why are theological seminaries and committees of General Assemblies deploring the falling off in the number of candidates for the ministry in a country where Christianity is the prevailing religion, so that the ministry offers an income and social position which are denied in lands where Christianity is yet a suspected, alien faith, unable to offer its ministers anything beyond direst poverty and often social ostracism? If a Christian youth in America says that he can exert an influence for Christ as a business man, a teacher in a government school, or an official in government service, why should not a Christian youth in Asia say this, and with equally good reason?

But answering home critics does not make foreign clergymen, and foreign clergymen we must have. We must pray for

them, remembering that God must call them; but we must adopt the means which God demands of us. To do nothing ourselves because only God can summon men to the ministry would be to take our place beside the venerable fossil who said to the youthful Carey, when he was urging a century ago that the Gospel might be sent to the heathen: "Sit down, young man! When God wants the heathen converted, He will do it without your help."

EDUCATION IN JAPAN.

Good beginnings have been made in Japan. We have two institutions for men: the Meiji Gakuin in Tokyo, which has high school, collegiate and theological courses with 325 students, in whose support we unite with the Board of Foreign Missions of the Reformed Church; and the Dendo Doshikan (training school for evangelists) at Osaka, where about 30 men are being prepared for Christian work. We have no other boarding schools for boys, but the Dutch Reformed, German Reformed, and Southern Presbyterian Missions have such schools, so that the Church of Christ receives the benefit of their educational work as well as ours. Two of their institutions are of college grade: Steele College at Nagasaki (Dutch Reformed), and Sendai College (German Reformed). The number of students for the ministry in the various institutions of the Presbyterian and Reformed Missions has increased from 25 in 1902 to over 100 in 1910; an increase which promises much for the growth and stability of the Church. The Church of Christ has no educational institutions of its own, except Mr. Uemura's theological seminary in Tokyo.

We have a larger number of boarding schools for girls. Tokyo has the Joshi Gakuin with 250 girls; Osaka the Wilmina School with 254; Sapporo, the Hokusei Jo Gakko with 175; Otaru the Sieshu Jo Gakko with 50 boarders; Yamaguchi the Kojo Jo Gakuin with 75. The Kanazawa School has been reduced by temporary causes to 100. These institutions are admirably conducted, have fair equipment and are doing good work. The Tokyo and Osaka Schools carry their curricula to higher grades than the other schools for girls, and this arrangement should be continued. We cannot duplicate expensive plants at several points. The number of girls who can be expected to go from other boarding schools to these institutions is not large, as the distances in some cases are considerable; but the more local schools take a large majority of the girls as far as they and their parents wish them to go. The two central schools in Tokyo and Osaka should be expected to do our higher educational work for girls. They are located in the two

greatest cities, one in the East Japan Mission and the other in the West Mission.

A wise policy will strengthen our educational institutions in Japan, for they are virtually our sole dependence for training the kind of men and women that we want.

Government recognition gives an institution great prestige with the Japanese. In the case of young men, it renders admission to the Imperial University easier, and after graduation it opens avenues to that official preferment which is much coveted. But this recognition is conditioned upon several requirements. The plant and equipment must be satisfactory to the Government; the curriculum must be the same as that of Government schools of similar grade; and at least two-thirds of the teachers must hold certificates from the Government Normal Schools. The first and second of these conditions are more easily met, but the third presents practical difficulties. The Government gives teachers' certificates only to those who have graduated from its own Normal Schools. Our schools desire teachers who have had Christian training in our own schools, and it is therefore difficult to secure the required number of certificated teachers.

EDUCATION IN KOREA.

The Korea Mission was late in beginning its educational work. This is partly because the Mission itself is comparatively new. The first Protestant missionary did not enter Korea until a quarter of a century after the beginning of work in Japan and three-quarters of a century after the beginning of work in China. Then the very evangelistic success of the work delayed education. The Mission has been, from the beginning, pre-eminently evangelistic. Schools were not necessary to secure a foothold, as in some other lands, and the Mission was so engrossed by its evangelistic opportunities that everything else fell into the background. There was, too, a period when many of the missionaries rather dreaded the development of institutions and were disposed to permit them only on a small scale. They feared that large schools and hospitals would foster the spirit of institutionalism and divert energy from preaching the Gospel. Down to 1900, the Mission did not have a single permanently established academy for boys and only one for girls.

I called attention, in my first visit to Korea nine years ago, to the danger which could even then be foreseen and which was beginning to trouble some of the missionaries. Thousands of children in the homes of believers were growing up without education. We could neither acquiesce in this nor see them go to anti-Christian schools. Either alternative would have jeop-

ardized the permanence of the evangelistic results which were being achieved. An illiterate Church among an emotional people would be built on sand. Moreover, we needed Korean pastors to lead the increasing multitudes of Christians.

Thus far the evangelistic development in Korea has been superintended almost wholly by missionaries. In order that there might be enough workers to handle the rapidly growing work, we have built up a larger force than we have in any other Mission. There are now 113 men and women in our Korea Mission, a far greater number in proportion to the population than in any other field and more than one-ninth of our entire force throughout the world. The Mission feels that still further reinforcement is imperative. I cordially concur; but I believe that the Mission is approaching a reasonable limit, and that while some further accessions are desirable, there should be a larger concentration of future effort upon the development of a native ministry. We cannot adopt the policy that everything that ought to be done in any field must be done by missionaries. We cannot secure for any Mission enough men and money for such a policy, and it would not be for the permanent good of the Church even if we could.

When I urge reasonable equipment of institutions, I do not mean the scale of an American university, but only that which will render efficient work possible. We need not fear the influence of such institutions, if we resolutely insist that they shall not be divided into two classes, religious and secular. All should be spiritual, and there is no valid reason why they should not be. There is indeed danger that a school, especially when it becomes large and flourishing, will become secular in spirit. Precisely the same danger confronts the Church when it becomes large and flourishing. Prosperity is often debilitating to spirituality; but we cannot leave our sons and daughters in illiteracy for fear of worldliness, or disband our strong churches lest they become proud and self-satisfied. Strength and devotion are not necessarily antagonistic, and all small things are not pious.

I sympathize with the feeling that it is not the primary motive of mission Boards to maintain schools for non-Christian parents who want us to give their children a general education without Christianity. Nevertheless we must remember that every boy in Korea who gets an education must get it from either the non-Christian school or the missionary school. If we are going to have schools at all, we can, at a small additional expense, teach a larger number of pupils than the local Christian constituencies are likely to furnish. We should therefore take pupils from non-Christian families, provided it is

distinctly understood that our schools are Christian and that it is our intention to do everything in our power to lead all our pupils to Christ. A school conducted in this spirit may be of itself an evangelistic agency. The dominating motive of our educational work in Korea, however, and one which should determine the character and curricula of the institutions should be the training of pastors, evangelists, teachers and the large number of laymen who are needed as church officers, Sunday-school teachers, etc. The chief need of the Mission today is for well-equipped boarding and preparatory schools at the various stations, and particularly a College, Normal School, Theological Seminary and Medical College.

The Mission now clearly recognizes the necessity for institutions which will conserve the results of the evangelistic work and guarantee their permanence, and within the last half dozen years it has given far greater attention to education. Few other Missions today are more thoroughly alive to educational needs. The Mission is making up for the lateness of its beginning by the vigor of its present efforts.

Plans now are fairly well outlined. We have 589 primary schools scattered all over the country. Most of them are at out-stations. Practically every group of Christians in Korea has a primary school. Sometimes there is a separate building, and sometimes the church building is used. 588 of these schools are supported by the Korean Christians themselves; an extraordinarily encouraging fact. The growth of these schools is indicated by the fact that in 1902 there were only 63, with 845 boys and 148 girls; whereas now there are 589 with 10,916 boys and 2,511 girls. The primary schools are tributary to the boarding or high schools, which are located at the stations. The theory is that each station shall have a boarding school for boys and another for girls. This plan has been realized at the older and larger stations, and should be carried out at the others as resources become available.

Coming to details, we have four station academies for boys. The oldest is at Pyeng Yang, which began academic work proper in 1900. It represents a union of Presbyterians and Methodists, has one building erected in 1901, and an enrollment of 366 boys. It has already graduated 92. The second, if we except an earlier one which was closed, was opened in 1901 at Seoul, and is known as the John D. Wells Training School for Christian Workers, the funds for the one substantial building, erected in 1906, having been contributed by the relatives and friends of the late President of the Board, the Rev. Dr. John D. Wells. Fifteen have been graduated and the enrollment last year was 210. The third academy is at Taiku and is less than

four years old (1906). It has 78 students and one good building, which was erected in 1908 with funds chiefly given by the family of the Rev. J. E. Adams. The fourth is at Syen Chyun. It also is less than four years old, having been opened in 1906. It had 89 pupils last year and it has graduated nine. Mrs. Hugh O'Neil, of New York, has generously provided an excellent plant for this school in-memory of her son, Hugh O'Neil, Jr., after whom the institute is named. It is to be conducted with larger reference to industrial conditions than any other of our schools in Korea. There is a farm in connection with the institution and a promising development is under way.

We have four academies for girls. The oldest, founded in 1889, is in Seoul. It has an enrollment of 80 and has graduated 15. This has a good location but only one permanent building. The other buildings are old, dilapidated native structures, little more than hovels. A friend has pledged \$10,000 for a new building and this generous sum will provide an excellent plant. The second is in Pyeng Yang, and is conducted as a union institution with the Methodists. It dates from 1905 and has an enrollment of 107. Five have been graduated. There is no permanent building, the school occupying the old hospital quarters—a temporary makeshift. Another friend proposes to make a gift which will supply this great need. The third is in Syen Chyun. It was not opened till 1906. It has 33 pupils and no plant; the sessions being held in temporary quarters. The fourth is in Fusan. This building is not large, but it is the best equipped girls' school building that we have in Korea, the gift of Mr. L. H. Severance and Mr. D. B. Gamble. The attendance this year is small on account of temporary conditions.

Our educational system in Korea culminates in a College in Pyeng Yang, jointly supported by Presbyterians and Methodists; a Theological Seminary, also in Pyeng Yang; and a Medical College in Seoul. The College in Pyeng Yang was opened in 1906 and there are 17 men in the regular college course; but the number will rapidly increase as the auxiliary academies graduate their students. The College has a site but no separate building, the academy building being used temporarily. A main building has been started and Mrs. Cyrus McCormick, of Chicago, has just given \$5,000 for dormitories. There was at first some question whether the College should be developed at Seoul or at Pyeng Yang, or whether there should be two institutions, one in each city. It is now clear that in such a comparatively small country as Korea and with easy railway communication, we should not attempt two colleges, at least until one has been well equipped. That College should be at Pyeng

Yang. Temptations and distractions here are fewer than in the capital. The missionary community and the Korean Church are the dominant influences, so that it is easy to keep young men from the country towns in a bracing Christian atmosphere. This is not possible in Seoul, the political center of the country. While the John D. Wells Training School for Christian Workers is a very important institution and should magnify its work and opportunity, it should not attempt the higher collegiate grades but should send to Pyeng Yang such of its graduates as desire collegiate training.

The Theological Seminary represents a union of the four Presbyterian bodies in Korea—Southern Presbyterian, Australian Presbyterian, Canadian Presbyterian and our own. It has an enrollment of 138 students, a remarkable number for such a young institution. It has already graduated 15 men. Mrs. Cyrus McCormick is generously providing a main building and a dormitory.

The Medical College has made a fine start and graduated seven men in 1908. There are 23 students now in training, and the additional plant which has been pledged by a generous friend, who wishes his name withheld, will doubtless attract a larger number of students in the near future. A Training School for Nurses is conducted in connection with the College and the Severance Hospital adjoining. Nine young women are under instruction.

In addition to this educational system, but as a part of it, reference should be made to the normal schools and Bible institutes at several stations, referred to in a preceding section of this report.

The Mission should make every effort to co-ordinate the country primary schools with the station boarding schools, and to co-ordinate the station boarding schools with the Pyeng Yang College and the related theological and medical schools, so that the educational policy of the Mission will be a connected whole, each grade leading to the one above it.

It is vital that this educational scheme should be energetically carried out. The reasons which I urged in my report on my first visit to Korea nine years ago are intensified today. A great Christian constituency has been gathered. The number of congregations has become so numerous that it is physically impossible for the missionaries to give them proper oversight. Native ministers for these congregations are indispensable, and it is almost equally indispensable that the right kind of teachers should be selected for the hundreds of primary schools which are steadily growing in size and influence. The time has come

when considerable sums of money are urgently needed for educational equipment in Korea.

The educational problem in Korea is naturally affected by the educational plans of the Japanese. They have established public schools in many parts of the country. The best equipped of these are for Japanese children, but schools for Koreans have also been opened. Most of the latter thus far do little more than teach the Japanese language, and they are not very popular with the Koreans. The text-books prepared by the Japanese for the Korean primary schools are excellent, better indeed than those prepared by the Koreans; but no historical or geographical text-books have yet been issued. The Koreans do not like the Japanese books, and are irritated because the Japanese have forbidden certain Korean books which the people liked. Three Japanese institutions, however, are attracting considerable numbers of Koreans and are doing excellent work. These are the Normal School and Medical College in Seoul and the model farm at Sui-won, about thirty miles South of Seoul. I visited the two former institutions and was impressed by the excellence of their equipment. The President of the Normal School is a Korean, but the financial manager is a Japanese. The Medical College staff, of course, is Japanese, as there are not yet enough trained Korean physicians and surgeons to man such an institution. The public Hospital adjoining the Medical College is for Koreans and Japanese alike. The plant is a splendid one and would do credit to a large American city. The plans of the Japanese contemplate several provincial industrial and agricultural schools.

The laws on education, which the Japanese have formulated, are comprehensive. They provide among other things for registration and for Government censorship of text-books. This law applies to schools which are built and supported by Koreans. It is a mooted question whether the law applies to boarding schools built by foreign money, on foreign ground and conducted by foreigners. It is possible that we might succeed in having our institutions exempted under the extra-territorial law; but I was glad to learn that the missionaries were strongly opposed to such an effort. They feel that it would simply be a legal subterfuge which would arouse ill feeling. We must, of course, guard our rights; but we need not assume that the Japanese are inimical to them. The last annual meeting of the Mission adopted a report on this subject from which I quote the following extracts:

"It was decided that, in accord with the wish of the Government, our schools should apply for Government permits; Mr. Sammons, the American Consul-General, in our behalf receiving from the Government assurances that in so registering there should be: First—Freedom of Christian religious teaching in schools thus registered; Second—Mutual

co-operation in continuing established Christian school work; Third—That Christian schools and Christian school graduates are to receive the recognition and benefits enjoyed by Government schools, thus avoiding discrimination.

"A great many schools have received their permits. In many cases the missionary was entered as the "Kyo Chang," or patron of the school, where there is as yet no Korean pastor or ordained elder, who it was thought might better act as patron. In granting the permits the Government has taken exception to certain books, which were in the curriculum and made some suggestions as to rules.

"It is not yet clearly defined as to what is the attitude of the Government toward the management of Christian schools; but there seems to be good reason to infer that in the matter of text-books we shall be given a hearing on the question of the suitability or non-suitability of books which we may wish to use."

The Mission has appointed a committee of three experienced missionaries (Dr. Underwood, Dr. Gale and Mr. Adams) to confer with the Japanese authorities on this subject. I accompanied the Committee on a call to the Japanese Minister of Education. He received us very pleasantly and we had a satisfactory interview. Tact and wisdom will be called for in working out the necessary readjustments under the new laws; but missionaries and Japanese officials appear to be working harmoniously together and the outcome will doubtless be mutually satisfactory.

EDUCATION IN CHINA.

The educational problem in China is, of course, vaster than that in Japan and Korea, partly because the population is vaster, and partly because historic conditions make the problem more vital.

My visit has not changed but has rather intensified the opinion which I expressed a year ago, that it would be impossible to exaggerate the magnitude of the transformation that is taking place in China and the pressing importance of providing Christian leadership for it. The lines along which special assistance is most imperative are educational. The Boards have urgent need of a large increase in their resources if they, together with the growing Chinese Churches, are properly to care for the evangelistic work and for the primary schools which must be multiplied. But if they are given this increase, they can measurably provide for these phases of the work. But the Boards and the Chinese Churches, without special emergency assistance, cannot adequately finance the institutions of higher learning that are required to supply the Christian preachers, teachers and physicians that are imperatively needed. A statesmanlike policy will extend every possible aid to the effort to produce them. The Chinese can never be permanently led from the outside. They must be led by their own

people. Our province is to see that these men combine sound training and Christian character.

The higher institutions should, as far as practicable, be union institutions. It would be wasteful to multiply denominational colleges. The Boards, acting separately, could not properly equip the necessary institutions, and the inevitable result of the effort to do so would be a lot of small and struggling institutions, which would duplicate one another's work, overlap one another's territory, perpetuate sectarian rivalries, and fail to command the respect of either Chinese or Americans. The day for that sort of denominationalism has passed. Union in theological training presents greater difficulties; but the successful union of American Presbyterians and American and English Congregationalists in the Theological Seminary in Peking, and of American Presbyterians and English Baptists in Tsing-chou-fu show that united effort even in this field is entirely practicable.

I believe that the colleges which will be most influential should give thorough instruction in the Chinese language, with classes in modern languages, particularly English; that the foreign professors should represent the highest type of ability, culture and Christian character; that they should learn the Chinese language; and endeavor tactfully to adapt themselves to the Chinese mind and character.

That the institutions should be vitally Christian is evident. China needs financial help in the direction of a purely secular education less than any other nation in the world. The Chinese have exalted scholarship for more than 2,000 years. They are ready to make any sacrifices for the sake of learning. I have already referred to the Imperial decrees on this subject. The Government has undertaken on a vast scale the reconstruction of China's historic educational system. The plan contemplates a university at every provincial capital, numbers of normal and other technical and professional schools and countless auxiliary common schools. An Imperial Edict of 1908 reads: "All boys over eight years of age must go to school, or their parents or relatives will be punished. If they have no relatives, the officials will be held responsible for their education." An Imperial Board of Education was established in 1905 and the Vice-President, a fine type of a Chinese gentleman, told me that there are now 30,000 schools of various grades under the care of the Board. Engineering courses are given at the following institutions: Imperial Polytechnic Institute at Shanghai; Imperial University of Shan-si at Tai-yuan-fu; Engineering and Mining College at Tang-shan; and Imperial Pei-yang University at Tien-tsin.

I visited a number of the new institutions and can testify to the elaborateness of their equipment. Grounds are spacious, buildings are numerous and expensive, and apparatus is abundant.

The chief difficulty at present is that, with comparatively few exceptions, the teachers are not educators but office-holders. Many of them know little and care less about school work. Positions are to them simply the first rounds on the ladder of official preferment. I heard of several principals and presidents who seldom visit the schools of which they are supposed to be the executive heads. Expensive apparatus frequently lies scattered and neglected. I take from my note books the following data, which I obtained at one prominent provincial university and which will illustrate both the scale and the methods of these institutions: Courses and students: literary, 107 students; scientific 69; preparatory 92; total 268. Faculty, three foreign and ten Chinese professors. Salaries of Chinese professors range from 128 taels a month to 300, in addition to free quarters, fuel and light. Several of the Chinese professors hold other salaried Government positions at the same time. Each student receives free tuition, food, uniform and one tael a month for pocket money. Buildings are numerous and excellent, including administration hall, recitation buildings, Confucian Temple, Chinese library, English library, drill shed, two armories, museum, chemical and physical laboratory, observatory, waterworks, electric light plant, professors' residences, and 14 rows of dormitories, each having 14 rooms designed for two students each. Three servants care for each row. Military drill compulsory; Mauser rifles furnished. Languages: Chinese, English and German; German about to be discontinued; all science and mathematics hereafter to be taught in English. Foreign text-books; Wentworth's Series of Mathematics, Steele's Series in Chemistry and Physics, Myers' and Renouf's General Histories, Tenney's and Nesfield's Grammars, Longman's Geography, Harper's, Cyr's and Sampson's Readers, Lucht's Series in German. Faculty meetings none, except one at the beginning of a term to arrange studies. No attempt at mutual advice or co-operation. Water pumped by electric motor from well over south wall into water tank under observatory building; carried in pipes to all buildings and could be taken to foreign professors' houses were the pipes not out of order and never repaired. Two posts for arc lamps in front of pavilion and ponds; four of these lamps lying in dust, ready for destruction. No water goes into ponds because pipes out of order. Whole building suffering from want of repair; "no funds," says Director. Large stock of elec-

trical apparatus; parts missing; telescopes costing \$900 gold; most of valuable lenses missing. Half a dozen battery motor fans, complete outfit for surveying (theodolites, sextants, etc.), drill apparatus (single-sticks, dumb bells, hocke y sticks and balls), tennis apparatus, etc., all more or less unused and going to waste. Dynamo and water-works, etc., all second-hand; put in by German firm. "Squeeze," said to have been paid down in hard cash before beginning, taels 2,000.

All Government institutions are not conducted as loosely as this one. A generation ago the cry of "too much politics" was frequently heard in connection with the public school system in the United States. China needs teachers, not office holders, in her educational institutions. She will get them in time. Here is a point at which we can help through our mission colleges. The superior men whom we train are in demand. The Government is beginning to recognize the defects of its system. Picked men are sent from time to time to study in the Universities of Japan, Europe and America. The portion of the indemnity for the Boxer Uprising, which was remitted by the United States Government, is being used by the Chinese Government to send one hundred students to the United States each year for four years and after that fifty students a year. A Director in Washington is charged with the oversight of these men. The latest move is toward the establishment near Peking of a Government School for 500 young men drawn from all parts of the Empire. Instruction will be in English, and students who are to be sent to England and America will be chosen from this school.

The German Government at Tsing-tau has established a College in co-operation with the Chinese Government. It has donated a noble tract of land overlooking the bay; the donation including two large and expensive buildings which were constructed for marine barracks. The German Government has made a grant of \$150,000 gold for equipment and has voted \$37,500 gold annually for maintenance. The Chinese Government has also made a grant. The College was formally opened November 1st, 1909. The number of students is naturally small, as the College has been open only a short time; but the liberal financial support and the prestige of recognition by both the Chinese and German Governments will no doubt attract many young men. An imposing new building has already been begun, and it is evident that the institution is to be equipped on a lavish scale. The College may make our mission educational work in this part of the Province more difficult. The Chinese, however, do not like the Germans, and may

prefer an institution which is managed by Americans, even though its equipment is not so elaborate.

We must do good work to meet this competition. Fortunately, our Shantung Christian University is doing as high a grade of scholarly work as any institution in all Asia, and it need not fear comparison with the new German-Chinese College. Any number of purely secular colleges cannot remove our responsibility for maintaining Christian colleges. They can only increase our responsibility for giving them adequate equipment. Government universities cannot accommodate a tithe of the young men who are seeking an education. They seldom have accommodations for more than 500 students, very few for 1,000. Admission, too, is usually on the recommendation of local magistrates in the various *hsiens* (counties) of the Province in which the university is located, and the monthly worship of the tablet of Confucius is obligatory. Whether this is really worship in an idolatrous sense is disputed only by those who do not know what it is. The result is that students of the provincial universities are chiefly sons of officials and "gentry," that a Christian youth has slender chance to get in, and that if he does succeed in gaining admittance, he must worship the tablet of Confucius or leave.

It appears clear China will finance her own Government educational system. Dr. Timothy Richard, of Shanghai, says that "the various Viceroy's and the Peking Board of Education, amid many difficulties and in spite of many obstructionists, are making fair progress with the work of introducing the new learning. Some of the old Examination Halls, covering acres in extent, have been pulled down to give place to large Normal Schools, and the rest are now disused and will follow in due time." Well-equipped educational institutions are not developed in a decade anywhere, and China will probably move more rapidly than England and America did at the corresponding period of their development.

Now for Great Britain and the United States to send over money to aid in equipping these colleges, which are as a rule anti-Christian or at best non-Christian, or for them to found universities whose professors are indifferent or silent on moral issues, would not be helping China where she most needs help. What China needs is a Christian education, and any assistance from Europe and America should be given with the distinct understanding that the institutions are to be openly and strongly religious.

All friends of China are agreed that the situation calls for the best education pervaded by the Christian spirit. Some, however, hold that the question should be dealt with as one of

education and not of missions, that education should not be regarded as an adjunct of religion, but that religion should be deemed an adjunct of education. This is a confusion of ideas or a misunderstanding of the missionary enterprise. Missionary work, as conducted today, includes the best education. It is not solely evangelism and it never has been. From the beginning, it has built both churches and schools. Missionaries have been not only preachers but teachers, writers and physicians. The highest education in China is missionary education, and the Shantung Christian University is sending out men who are as well equipped educationally as the graduates of the best universities in America. An effort to divorce education from missions in Asia would be an effort to divorce it from Christ, for missions is simply the effort to make Christ known and to create that intelligence and character which Christ develops. Intellectual culture, when sought as an end in itself apart from Christ, has never produced the type of character which the world needs, and it would not do so in China. A college in Europe or America may make Christianity incidental and still turn out men of Christian character, for many of its students are Christians when they come to it, and it is surrounded by churches and Christian homes which can supply in large measure the influences needed. In China, however, a college is in the midst of non-Christian people. Churches and Christian people are comparatively few. Lines are sharply drawn, and every foreign institution is for or against Christ. A college in such an environment cannot maintain a neutral attitude. Nor will it serve to leave Christianity out of the University with the idea that it be adequately presented in the auxiliary colleges which are under denominational control. This is tenable ground only on the assumption that Christian teaching cannot be given without denominational friction. The successful union of half a dozen denominations in educational work in China today proves the fallacy of the supposition. Moreover the university spirit will inevitably dominate the auxiliary colleges, and if Christ is ignored in the greater, He will be in the less.

I would not take a narrow view of human progress. I heartily recognize that all truth is God's and that all inculcation of truth of whatever kind ministers to the growth of His Kingdom. I am convinced, nevertheless, that the education which is to accomplish the largest and most enduring results must rest upon Christian principle and issue in Christian character. This position undoubtedly represents the opinion of the 4,000 Protestant missionaries in China. They are anxious that China should make the truest national progress, and believe that the springs of such progress can only be found

in the Christian religion and an education which is pervaded by it. Prompt action in enlarging the facilities of mission institutions will enable us to give China in this critical period of transition a body of trained Christian leaders who may mould the characters of hundreds of thousands of Chinese young men.

The desired ends can best be secured by doing the work, for the present at least, through the Boards and Universities' Missions of Europe and America and the missionaries whom they are sending. These agencies have been constituted expressly for the administration of funds and the supervision of work on the foreign field. They have special facilities for this task in their organization, their experience, and their expert knowledge of the situation. Their missionaries and teachers are the main dependence for carrying out any educational plan in China, since they are, with few exceptions, practically the only body of foreigners in the Empire who possess the requisite training and knowledge of Chinese language and customs. Union enterprises can be and are being conducted through the Boards of the Christian Churches. Indeed, the Boards and their missionaries have taken more advanced ground and have done more to show the practicability of real unity and co-operation than any other agencies. They have shown an eager desire to co-operate with one another and to promote joint effort wherever practicable. Union institutions are actually in operation in China, founded and maintained by Mission Boards and conducted by their missionaries.

From the viewpoint of this discussion, such institutions as the Canton Christian College and the educational missions of Yale and other Universities are in accord with the objects of the Boards. They are conducted by Christian men who are actuated by Christian motives. They are necessarily undenominational, because they appeal to a distinct constituency which includes members of various churches. Missionaries are in cordial sympathy with this extension of university work and hail it as powerful reinforcement.

There is now in China a considerable number of institutions of higher education. Dr. James S. Dennis, in his Centennial Survey of Foreign Missions published in 1900, listed 13 universities and colleges, 32 medical schools and schools for nurses, and 68 theological and training schools. Some of these are classes rather than institutions; but the number that may reasonably be classed as institutions is not small and it is larger now than it was in 1900. Dr. Hawks Pott says that today 700 missionaries give all or the larger part of their time to teaching; that there are 1,500 primary schools with 30,000 pupils; that boarding schools for boys and girls are teaching 12,000

students; and that at least 20 institutions have attained college rank, a few of them having taken the name of universities. These institutions are located at strategic points and are under the guidance of able and experienced men who understand China and her language and people. The equipment is far from satisfactory. Some of them have a fair plant and staff, as compared with the average missionary college; but as compared with institutions at home, the best endowed colleges in China are extremely modest, while the majority are poorly equipped. A sound policy would give these institutions a more adequate equipment and teaching staff. While it will undoubtedly be necessary in the future to establish some new institutions, the wise course, for the present at least, would be to co-operate with the institutions which are now at work. Any new institutions should either be an extension or grouping of present colleges, or be founded in consultation with them.

There has been much discussion whether there should be one great central university for the whole of China, or several universities distributed over the country. This question was debated at length at the Shanghai Conference of 1907, and missionaries are still divided about it. As far as I could learn, a large majority favor the second plan. I certainly do. China is so large geographically, its population is so enormous, the means of communication are so inadequate, the spoken dialects are so different, and the lack of national unity is so manifest, that one might as well talk of one university for all Europe, as one university for all China. It seems to me that a wise policy would recognize the strategic value of the following centers where institutions are already established:

1. Province of Chih-li (population 20,937,000), where there are now the Peking University of the Methodist Board, and the North China Union Colleges, the latter representing a union of our Board, the American Board and the London Missionary Society.

2. Province of Shantung (38,247,000), where we have the Shantung Christian University (Presbyterian and English Baptist) with its large Arts College at Wei-hsien, Theological Seminary and Normal School at Tsing-chou-fu and Medical College at Tsinan-fu.

3. Province of Shan-si (12,200,456), where Oberlin College has started an academy at Tai-yuen which is expected to develop into a college.

4. Provinces of Kiang-su (13,980,235), and Ngan-kwei (23,670,314). St. John's College (American Protestant Episcopal) and the Baptist College at Shanghai, Nanking Christian University (in which we unite with the Methodists, Disciples

and Friends), and the Southern Methodist College at Soo-chou, are all in the former Province.

5. Province of Che-kiang (11,580,692), where we have our Hang-chou College.

6. Provinces of Hupeh (35,280,685) and Kiang-si (26,532,125), where the Oxford-Cambridge Committee has selected Hankow as the site for its new University; Boone University (American Protestant Episcopal) at Wu-chang, already well established, and Griffith John College (English Congregational) at Hankow are to be co-ordinated with the Oxford-Cambridge University.

7. Province of Hunan (22,169,673), where Yale University has established an institution at Chang-sha.

8. Province of Szchuan (68,724,890) where there is a union College at Cheng-tu, representing Northern Methodists, American Baptists, Canadian Methodists and English Friends. The Church Mission Society of England and the China Inland Mission are co-operating.

9. Province of Kwang-tung (31,865,251), where the denominational Canton Christian College is well started under the management of an American board of trustees.

10. Province of Fuh-kien (22,876,540), where the American Congregational and Northern Methodist Boards have institutions at Foochow, and the Reformed Church of America has one at Amoy.

This enumeration of independent centers simply includes those in which colleges have already been established. It leaves to future institutions several of the great interior Provinces: Shen-si (population 8,450,182), Kan-su (10,385,376), Honan (35,316,800), Kwang-si (5,142,330), Kwei-chou (7,650,282), and Yunnan (12,324,574).

It will be noted that most of these institutions now have a clear field with a large auxiliary population. There are, however, two institutions in Chih-li, three in Fuh-kien, and four in Kiang-su. Hang-chou really makes a fifth in this region, for while it is in the adjoining province in Che-kiang, it is not far away. It would be well if each of these three groups of colleges could be co-ordinated in some way. It is true that the populations which they serve are great as compared with European and American constituencies; but we should not attempt to reproduce Western conditions in China. Wisdom suggests that where two or more institutions are within a limited geographical area, there should be some agreement that one of them is to do post-graduate work for all; the others confining themselves to college work proper. I do not believe, however, that it is either necessary or desirable that each

province should have a university in the full meaning of the term. At any rate, it is not practicable to equip so many at present. Some institutions should be content with college work. Four or five real universities, able to do the highest grade of post-graduate work and so distributed that they could serve the northern, middle eastern, middle western, and southern sections of the Empire, would form a program ambitious enough for the present.

As conditions now are, I believe that our higher educational responsibilities as Presbyterians should be understood as limited to the four institutions with which we are organically connected: the North China Union Colleges in the Province of Chih-li; Shantung Christian University in the Province of Shantung; Nanking Christian University in the Province of Kiang-su; and Hang-chou College in the Province of Chekiang. Elsewhere, we should recognize the existence of institutions conducted by sister evangelical agencies and not feel that it is our duty to found competitive colleges. Each of the institutions named has an immense field and population. Each should be regarded by us as having clear scope in the territory which it is expected to command, and each should have, as soon as possible, a larger equipment and endowment. Happily, three of these institutions are union enterprises, and we should cordially welcome co-operative arrangements with any other Boards which may be willing to join with us in developing well-equipped universities at each of these strategic centers. Our Board should not consider for a moment the founding of any more colleges in China, but should concentrate efforts upon the proper equipment of those that we already have. Shantung Christian University now has our best plant, the largest field and freedom from all competition. It should not be our fault if arrangements are not made with other institutions in the region of Peking, Nanking and Hang-chou, so that these institutions also shall have no rivals in their respective fields. As they now are, they have splendid locations and each has a field which, in the United States, would be deemed not over-crowded by half a dozen colleges.

We should have an adequate number of auxiliary academies at each of our central stations; otherwise our colleges will have no students fitted for entrance. The curricula of these academies should be co-ordinated with the curriculum of the college to which they are geographically tributary. There has been too much diversity in this respect. Not infrequently, stations have been left to develop their own boarding schools, and the curriculum has been left to the missionary in charge. Most of the Missions now have committees which are organizing

their whole educational work into a related system. West Shantung especially is doing effective work in this direction. One of the first things the new China Council ought to undertake is this question of a consistent educational policy, the establishment and strengthening of the requisite number of auxiliary academies, and the proper equipment of the colleges.

This policy should, of course, include the related professional schools which are necessary. Referring now only to those with which we are connected, we have four theological seminaries: Peking, in which we unite with American and English Congregationalists; Tsing-chou-fu, in which we unite with English Baptists; Nanking, in which we unite with Southern Presbyterians; and Canton, in which we unite with Canadian and New Zealand Presbyterians. This is an ideal distribution at strategic centers, though other Missions might well be received into these unions.

Mr. Morris K. Jesup was the donor who gave our Peking Seminary its handsome main building and chapel; and since his lamented death, Mrs. Jesup has given an endowment of \$25,000; while Mr. John S. Kennedy and Mr. John H. Converse, both of whom have now been taken from earth, gave residences for professors. The English Baptists have provided excellent buildings for the union Seminary at Tsing-chou-fu. Two good buildings and residences form the convenient plant at Nanking. Canton has one good building and needs another.

Of medical colleges, we are uniting with American and English Congregationalists and Northern Methodists at Peking, and with English Baptists at Tsinan-fu. These institutions have excellent equipment, the best of any medical colleges in China. The Christian Association of the University of Pennsylvania and the Canton Missionary Society (a local organization) have medical colleges at Canton, which ought to be united. The new Medical College of Harvard University is to be located at Shanghai, and the English Baptists have a Medical College at Hankow.

Normal schools, training schools for evangelists and boarding schools and colleges for women are an indispensable part of an adequate educational scheme. Dozens of normal schools are needed to train the teachers who are required for academies, colleges and the thousands of primary schools. Hundreds of earnest and devout men, who are too old for a full collegiate and theological course, can be fitted for effective pioneer evangelistic work in such institutions as the Protestant Episcopal Training School at Hankow and our own Bible Training School at Chefoo. The educational policy for girls, like that for boys, should include primary schools at out-sta-

tions, boarding schools at stations, and a few arts colleges, medical colleges and nurses training schools distributed at the most strategic centers. There are already a great many primary and boarding schools for girls, and we are specially related to the Woman's College in Peking (one of the institutions of the North China Union Colleges) and the Woman's Medical College in Canton, founded by Dr. Mary Fulton.

The missionary body in China is thoroughly alive to the educational crisis in the Empire. Consideration of the subject at the Shanghai Conference of 1890 resulted in the formation of "The Educational Association of China." The reports of its "Triennial Meetings," and its "Monthly Bulletins," beginning as separate publications in May, 1907, and in January, 1909, merged into "The Educational Review," are rich stores of information. The China Centenary Conference of 1907, at Shanghai, gave large attention to education and provided for "A General Board of Education." *

At the home end, plans for co-operative effort have been made. "The China Emergency Appeal Fund Committee" has been founded in England, and a Committee of Oxford and Cambridge University men, under the leadership of the Rev. Lord William Gascoyne-Cecil, proposes to establish a well-equipped modern University at Hankow, grouping present and prospective colleges in that region on the Oxford and Cambridge model. In America, the Committee on Reference and Counsel proposed to the Conference of Foreign Missions, Boards of the United States and Canada in January, 1909, the advisability of constituting an inter-denominational Commission to co-operate with the General Board of Education appointed by the Shanghai Conference and with the Educational Association of China in bringing the educational needs of China before the people of the United States and Canada, and to aid in securing funds. The Conference, after careful consideration, took the following action:

"Resolved, That the proposal for the appointment of a Committee on the present educational needs and opportunities in China be approved, and that this Committee consist of the Committee on Reference and Counsel with the addition of twelve laymen, not more than half of whom shall be members of Mission Boards, these laymen to be chosen by the Committee on Reference and Counsel, and this new Committee to appoint its own officers.

"Resolved, That the function of this Committee shall be to promote a larger interest in Christian education in China; but it shall not itself receive or administer funds therefor without further action of this Conference."

* Cf. Resolutions and Discussions in "Records China Centenary Missionary Conference," pp. 478 sq.

The Committee on Reference and Counsel was fortunate in securing the co-operation of several of the most distinguished laymen of America and the full membership of the Commission is as follows:

President, Edgar A. Alderman, LL.D., University of Virginia, Charlottesville, Va.

The Rev. James L. Barton, D.D., 14 Beacon Street, Boston, Mass.

The Rev. Thos. S. Barbour, D.D., Ford Building, Boston, Mass.

The Rev. Arthur J. Brown, D.D., 156 Fifth Avenue, New York.

The Rev. Henry N. Cobb, D.D., 25 East 22d Street, New York. (Since deceased.)

The Hon. John W. Foster, LL.D., 1323 18th Street, Washington, D. C.

Mr. W. Henry Grant, 156 Fifth Avenue, New York.

President Arthur T. Hadley, LL.D., New Haven, Conn.

The Hon. Charles E. Hughes, LL.D., Executive Mansion, Albany, New York.

The Rev. Walter R. Lambuth, M.D., D.D., 346 Public Square, Nashville, Tenn.

The Hon. Seth Low, LL.D., 30 East 64th Street, New York.

Mr. John R. Mott, M.A., 124 East 28th Street, New York.

Mr. George Wharton Pepper, 1730 Pine Street, Philadelphia, Pa.

Mr. N. W. Rowell, 46 King Street West, Toronto.

Mr. Robert E. Speer, M.A., 156 Fifth Avenue, New York.

The Rev. Homer C. Stuntz, D.D., 150 Fifth Avenue, New York.

The Rev. Alex. Sutherland, D.D., 33 Richmond Street West, Toronto.

The Rev. Charles R. Watson, D.D., 200 N. 15th St., Philadelphia.

President Woodrow Wilson, LL.D., Princeton, N. J.

The Commission has organized by electing the Hon. Seth Low, LL.D., Honorary Chairman; Mr. Wm. Henry Grant, Recording Secretary; and an Executive Committee consisting of Mr. John R. Mott, Chairman, the Rev. Dr. James L. Barton, Mr. Robert E. Speer, the Hon. Seth Low, ex-officio as Chairman of the Commission, and the Rev. Dr. Arthur J. Brown, ex-officio as Chairman of the Committee on Reference and Counsel. Lord William Cecil recently visited America to confer with the Commission regarding co-operation with the Oxford-Cambridge Committee. The Commission met him and Prof. A. Lionel Smith of Oxford University in mutually pleasant conference April 19th, and after full discussion, the following minute was adopted as the opinion of the Commission:

"The China Educational Commission of the United States and Canada has heard with great interest and satisfaction the plans for a University at or near Hankow, China, as presented by the Rev. Lord William Gascoyne-Cecil and Prof. A. Lionel Smith, of Baliol College, Oxford. These plans contemplate a University to be equipped and conducted by Oxford and Cambridge Universities in Great Britain, Toronto and McGill Universities in Canada, and two Universities in the United States; embracing various affiliating colleges or hostels to be equipped and conducted by the Boards and Societies of Foreign Missions which may elect to co-operate with the University, each Society to control in its own way the hostel or college which it provides.

"It is understood that the proposed University is not intended to serve all China, but primarily for that part of it in the Upper Yang-tse Valley which is naturally tributary to Hankow, and that the way remains entirely clear for the development elsewhere in China of other institutions on the same or other plans as may be deemed expedient by those directly interested.

"It is understood that responsibility for obtaining and expending all funds, for purchasing, holding and maintaining all properties, and for current expenses of every kind shall reside in the co-operating bodies, and that appeals for funds shall aim at avoiding interference with the regular income of the Societies.

"It is also understood that the University shall be conducted in sympathetic co-operation with Missions of the co-operating Societies, that the President and all Professors shall be Christian men in sympathy with Christian ideals, and that the University as well as the affiliating colleges shall be pronouncedly Christian.

"On this basis, the Commission cordially approves the proposed University for the Upper Yang-tse Valley and commends it to the consideration of the Universities which have been indicated and the Boards and Societies which have Missions in the territory geographically tributary to Hankow."

The limits of this report do not permit me to discuss this interesting subject further at this time. The intellectual awakening of the 500,000,000 people in the Far East is an event of unparalleled magnitude and significance, and true statesmanship will make immediate and constructive effort to provide Christian leadership for it.

I cannot close this reference to China without expressing the conviction that the individual Chinese is one of the most virile, industrious and self-reliant men in the world. Unaided, he overcomes obstacles and makes his way where many other men fail. He has lacked, however, national spirit. He has not been willing to make sacrifices for the common good. China, therefore, has been weak and helpless in international affairs, as compared with the compact and united Japanese and with western Governments which are also able to mass their national resources for aggressive purposes. But if this individual Chinese were to be inspired with a national spirit, if he were to come to realize that in union is strength, then the Chinese, with the weapons of modern warfare in their hands, and moving, not as individuals, but as a united country of 446,000,000 people, would become the mightiest power that the world has seen. This inspiration with a national spirit, this fusing of individualism into the unity of a majestic nation, is now taking place before our eyes. Railways and telegraphs are bringing the widely separated parts of the Empire together. Aggressions of outside nations are awakening irritation and begetting knowledge that union is necessary to preservation. Modern education is kindling new ambitions. Contact with other peoples is widening horizons. Newspapers are proclaiming reform. The Gospel of Christ is

exalting ideals, creating Christian character and strengthening moral purposes. Chinese individuals are being welded in the fires of modern life into a Chinese nation. The stupendous magnitude of this transformation dwarfs every other movement. Our duty is not to resist it, not to drill armies and build navies for an era of conflict, but to treat the new China justly and to aid in inspiring it with noble resolve. The Chinese are a peace-loving people; they will not be a "Yellow Peril" unless they are forced to become one by "A White Peril." The opportunity to help China in this period of transition is the noblest ever presented to the followers of Christ. It calls for men of statesmanlike vision, men of moral leadership, men of splendid faith. And who knoweth whether the Christian men of the West have not come to the kingdom for such a time as this.

Our study of Christian opportunities in Asia should not ignore the thousands of

STUDENTS IN GOVERNMENT COLLEGES.

I visited several of these institutions in Japan, Korea and China, and was deeply impressed by the opportunities for Christian work which they afford. The number of young men in government institutions in Asia is already very large. Some cities are among the great student centers of the world. Young men in these institutions far outnumber the pupils of mission schools and they are destined to be very influential men. Our plans should not ignore them if we wish to win the leaders of Asia for the service of Christ.

Comparatively little work of this kind is now being done. Here and there an individual missionary, who has special aptitude for reaching young men, has interested himself in the government schools near which he happens to be stationed. We know of some special cases of this kind which are very successful. Mr. Gorbold is making an admirably intelligent effort to reach the numerous student body connected with the Government University and its allied schools at Kyoto, Japan; and the English Baptist missionaries are conducting a notable work at Tsinan-fu, China, where the genius of Mr. Whitewright has built up an institution which surprises and delights the visitor as well as the thousands of Chinese who inspect it. But so far as I am aware, no Board has taken up the matter systematically with a view to formulating policies and methods for conducting the work on an adequate scale. The nearest approach has been made by the International Committee of the Young Men's Christian Association. This Committee and some of

its Secretaries have carefully tested the matter in several places and have acquired some valuable experience. They have done enough to show not only the greatness of the opportunity, but the entire practicability of meeting it, if it is undertaken along right lines. The Y. M. C. A. men with whom I talked feel strongly on the subject. Mr. F. S. Brockman, General Secretary at Shanghai, who is deeply interested in this subject, writes: "Every day's further thought on the Government student field and the developments since you were here have tended to deepen my conviction that we cannot neglect this field any longer. A propaganda is now being actively carried on by the Government school students to take some radical action against foreigners. The papers are full of disquieting rumors, all emanating from the Government school students. Circulars are being distributed from Government school students denouncing the aggression of foreign Powers, all of which is fraught with possibilities of greatest evil. Notwithstanding the fiery and unruly character of these students, every student experiment which we have made on any adequate scale to reach them, shows how open they are to tactful influences."

The number of non-missionary schools for young women is not nearly as large as the number of institutions for young men. It is not so easy to reach them, as native custom guards them more carefully and regards with suspicion any effort of outsiders to get into touch with girls. Tactful Christian women, however, can gain access to these institutions. The majority of the missionaries whom I consulted appeared to feel that hostels for young women students are not yet a pressing question in China; but Miss A. Estella Paddock, National Secretary of the Young Women's Christian Associations of China, believes that such hostels are already needed in Peking and Tien-tsin and that the time is rapidly approaching when they should be opened in several other cities.

There is no question about the accessibility of young men, and the already large and rapidly increasing numbers of students in Government institutions form a splendid field for a Christian work which ought to be mightily influential. Ordinary mission methods are not likely to be successful in reaching this particular class. We shall probably require specially selected men and methods and equipments adapted to the peculiarities of the class to be approached.

This subject is also one that cannot be wisely handled by any one Board without consultation with other Boards. It is not denominational in its character, and it would be extremely unfortunate if several different Boards were to undertake to meet it by independent action. There would inevitably be du-

plication of agencies and expenditures. Some institutions would probably receive disproportionate attention and others would be wholly neglected. The problem should be studied in a large way and should be dealt with by united efforts so that the situation can be economically, intelligently and effectively handled.

I do not, therefore, recommend any present action on this subject by our Board, but I have brought the matter to the attention of the Conference of representatives of Foreign Missions' Boards of the United States and Canada in connection with my report as Chairman of the Committee on Reference and Counsel. The Conference expressed deep interest and took the following action:

"Resolved, That the Conference recognizes the importance of making some provision for bringing Christian influence to bear upon the increasing number of students in government schools and colleges of Asia; that the Committee on Reference and Counsel be instructed to make further investigation of the subject in relation to both men and women students, conferring with the Educational Association of China, the International Committees of the Young Men's and Young Women's Christian Associations, and missionaries on the field, and reporting findings and recommendations to the next annual Conference."

The Committee on Reference and Counsel will therefore make a special study of this question and report its conclusions and recommendations in due time.

CONCLUSION.

This report has already attained wearisome length and I must bring it to a close; although considerable material in my note books is still untouched. I particularly regret that I must defer a discussion of the problems which southern Manchuria now presents, especially as Presbyterians have come into special relation with them through the opening of mission stations at Dairen and Port Arthur. Mr. and Mrs. Thomas C. Winn at the former place, and Mr. and Mrs. Arthur V. Bryan at the latter, have begun a very interesting work among the new and rapidly increasing Japanese population.

Mrs. Brown, who accompanied me on the entire journey as she also did on the first journey in 1901-1902, joins me in grateful memories of the hospitality which we everywhere received. Our visits to the missionaries brought us far richer benefit than we could possibly have brought to them. The ties of affectionate personal friendship with the devoted workers in Asia, already strong, were made still stronger by the experiences of this tour. The missionary body averages very high in those qualities which fit men and women to represent the best type of Christian character and ability in the Far East.

They are not perfect, neither are we; but they come much nearer perfection than any equal body of people that I know at home. They deserve, not pity—they do not want that—but all the sympathy and support that we can possibly give them. Their work is growing so rapidly and their opportunities are expanding so enormously that they ought to have immediately at least double the resources which they are now receiving. They are toiling with fidelity superb, with consecration absolute and with a love for Christ and their fellowmen which knows no turning back. Loneliness and isolation, illness and bereavement, uncongenial surroundings and inadequate equipment dismay them not. Like Livingstone, they encourage themselves in the Lord their God and go forward. They steadfastly look unto Him and are radiant, and the radiance of their faith has lightened my path when I should have lightened theirs. Our thoughts of them should be those of the Apostle Paul for his beloved Philippians, when he assured them of his loving interest, his frequent prayers, his unwavering confidence, and his assurance that God had larger blessings in store for them. We who represent them at home should join them in fuller consecration to the majestic work to which they are giving their lives. It is of God, and we are co-workers with Him.

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